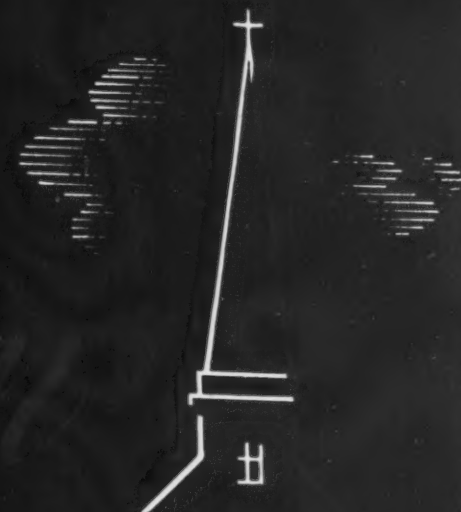


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369 Carpenter Avenue, Sea Cliff, New York
Telephone: Oriole 6-1291

All communications, checks and money orders for the magazine or Christ's Mission should be addressed to the Main Office.

SUBSCRIPTION RATES

Single copy, 30¢; 1 year, \$2.50; 2 years, \$4.50;
3 years, \$6.50; 50¢ additional for subscriptions
outside U. S. A.

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Rev. Edwin J. Taylor, Protestant Truth Society, Grimsby Beach, Ontario, CANADA; Evangelical Publishers, 241 Yonge Street, Toronto 1, CANADA; Old Baptist Union Book Depot, 79 Reginald Street, Luton, Beds., ENGLAND; Ebenezer Bookroom, Box 127, Zamboanga City, PHILIPPINES; Evangel Press, Box 2483, Manila, PHILIPPINE ISLANDS; Keswick Book Depot, 315 Collins Street, Melbourne, AUSTRALIA; Tasmanian Protestant Federation, 49 Forest Road Trevellynn, Launceston, Tasmania, AUSTRALIA; Crusader Bookroom, Box 760, Wellington, C2, NEW ZEALAND; Protestant Association of South Africa, P. O. Box 2976, Cape Town, SOUTH AFRICA; Rev. R. M. Searing, Liberia "La Aurora," Carrera 8A. No. 18-57, Cali, Colombia, SOUTH AMERICA; The Crusaders League, India Hampankatta, Mangalore 1, S. INDIA; Libreria Evangelica, Huygenstraat 17, Oranjestad, Aruba, NETHERLANDS ANTILLES.

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Christian Heritage offers a unique opportunity to advertisers, particularly publishers and bookstores, to reach a special, responsive audience. Inquiries and copy should be sent to Robert G. Hawley, Advertising Manager, at Sea Cliff.

EDITORIAL OFFICE

919 South Central Avenue, Glendale 4, California
Telephone: Citrus 2-6611

CONTRIBUTIONS

Unsolicited manuscripts and photographs must be accompanied by return postage. We cannot assume responsibility for their safety. Newspaper clippings should be properly identified to be usable.

MARCH, 1959



VOLUME 20 • NUMBER 3

Walter M. Montañó, Editor

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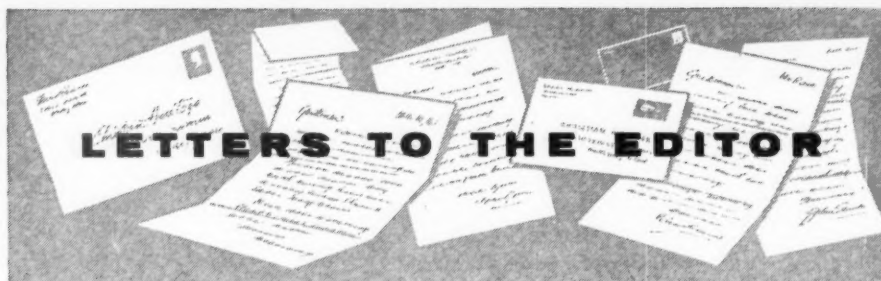
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LETTERS TO THE EDITOR

SUCH PRAYERS NEEDED

I am enclosing my subscription and contribution to your very good cause. Must say I pray for the conversion of the Roman Catholics, and for the United States government.

May God bless you in all your work.

M.O., Canada

CHRIST'S MISSION — A MUST

I have been neglecting your Mission's work. I will now try, with the grace of the Lord, to support it with prayers, gifts and mail fellowship as the Lord provides. I feel your work a must. May the Lord bless you with the power of God as you fight the overgrown heresy.

B.F.M., Conn.

FROM DARKNESS TO LIGHT

The *Converted Catholic* now CHRISTIAN HERITAGE magazine has been a great help to me. I am a converted French Roman Catholic. I have found Jesus as my personal Saviour and, as you put it, have come "from darkness to light". Please send the magazine as soon as possible.

L.P., Canada

FOR GOD AND COUNTRY

Permit me to compliment you upon the high spiritual level and also the scholarly level upon which you maintain your publication CHRISTIAN HERITAGE. I wish I could secure one hundred readers for you. You are performing a religious and patriotic service. God grant success to your noble endeavors. Americans need to be aroused!

I was a subscriber to the *Converted Catholic* for a number of years, forty to fifty years ago. I am now a retired pastor of the Lutheran Church. You will be pleased to learn that I personally knew Father O'Connor when I was pastor of the Evangelical Lutheran Church of St. Matthew.

Here is my check for \$2.50 for CHRISTIAN HERITAGE, which I think is a very well chosen new name. Were it not for my age I would like to throw myself into the fight to maintain our constitutional liberties. God bless you in your religious and civic duties. I do hope you will get ever increasing support in the noble work which you are doing for Christ and our country.

Rev. M.W., N. Y.

GRATEFUL

Thank you and your co-laborers so very, very much for your prayers in my behalf. Please continue to remember me, I need much help. Only God's great mercy can keep me "keeping on," so I am really grateful for the help you have been to me.

I shall continue to support your most worthy ministry as God leads.

G.D., Calif.

ENCOURAGEMENT FROM IRELAND

May I take this opportunity of thanking you for the CHRISTIAN HERITAGE. Unlike so many others, I realize the aims of Roman Catholicism and what the ultimate end would be should they ever reach their goal.

Your magazine is forwarded to my relatives in Northern Ireland who also realize your courage and stand for the Gospel.

I have read some of your books and would appreciate a list of others.

H.C., Pa.

WISHING TO WITNESS

I am searching for ways and means of properly witnessing to Catholics of the saving grace of my Lord Jesus Christ. I would like to enlist your aid and subscribe to a publication that would be of service.

I feel it would be wrong and selfish to win a Catholic away from his church only, but must introduce him to the Lord Jesus as Saviour and Lord and then let the Lord dictate as to what he should do about his church.

K.R.H., Calif.

ANGUISH OF SOUL

The enclosed small gift is to be used in the most needy field. We enjoy CHRISTIAN HERITAGE each month and feel truly sorry for the millions in darkness.

Last month mother's sister and twelve-year-old son accepted the Lord. She was raised a Catholic, as was my mother. Please remember the third member of the family, my uncle (their brother) who was a monk, but through much prayer of the saved, has left the monastery, but still feels the Roman Church is the only true religion. Please pray much for him as he has much anguish of soul.

N.M., N.J.

CHRISTIAN HERITAGE

TO AWAKEN THE PEOPLE

I am one who is aware of the future and have been doing everything in my power to awaken the people. Here in California we have a battle to win, and at times I wonder if the people care.

As I travel up and down the state I do everything I can to contribute to the cause.

Mr. K.V.M., Calif.

HAVEN FOR WEARY SOULS

The enclosed contribution is so that many more weary souls may find a haven at Sea Cliff, and many may read **CHRISTIAN HERITAGE** and be made aware of the dangers to our freedoms.

I pass my copies on to a young couple who have been in this country only six years and are enjoying the privileges and freedoms we are taking for granted.

M.C.C., N.J.

KNOWLEDGE OF THE TRUTH

This is a matter of utmost urgency, in regard to the coming marriage of my daughter to a Roman Catholic. If it is possible, would you please help me. It was suggested she read the book *Our Priceless Heritage* by Henry Wood. Is it possible to secure the book through you?

If I can have her read it on time, we may still be able to save her. Please help me keep my daughter in her knowledge of the Truth, trusting in our Saviour Jesus Christ.

Mrs. A.E.I., Canada

DEEPLY INTERESTED

I do thank God for your work! Will you please send a copy of a recent issue to our pastor. He called here two days ago and during our conversation I learned he never heard of Dr. Montano, nor Christ's Mission. He is deeply interested and I hope he will subscribe to the **CHRISTIAN HERITAGE** magazine. We need leaflets to hand out to Protestants, also.

May God continue to grant strength and wisdom to you as you carry on this God-given task.

C.V.B., Mich.

TANGLED MESS

Thank you for your kind reply to my letter. I wish a year's subscription to **CHRISTIAN HERITAGE** as I need help in getting many things in my mind straight, about God and what teaching to follow.

I was born and raised a Catholic but have long ago ceased to believe the tangled mess they expect you to accept. I am convinced they do not teach the teachings of Jesus Christ. I hope your magazine has a question and answer column, or perhaps you could put me in touch with someone who could make a reply to some of the questions I have.

C.B., N. Y.

PRESSING HIM TO RETURN

I think the young chap to whom the subscription is being given (gift subscription) could use a word of encouragement from you. He was raised in the Roman faith, but recently married a Protestant girl in a Protestant church and she has her strong religious convictions.

Now he is beset by pressures from friends and particularly numerous relatives who want him to return to the Roman Catholic Church. Your magazine aided me in clarifying my thinking and religious beliefs and I trust it will do the same for him.

N.N., New York

PASSES LITERATURE ON

I sent a remittance to renew my subscription to **CHRISTIAN HERITAGE** and also wish a few copies for my pastor and my sons. I pass my literature on and I am so grateful for everything that helps to win lost souls.

Mrs. McD., Tenn.

NEEDED FOR PRE-ELECTION INFORMATION

We had discontinued the **CHRISTIAN HERITAGE** because we had many other magazines and felt we could not afford it. Now, due to the great election of Catholics to different offices of our land and the coming national election, we realize that it is not a case of likes or dislikes, but a case of a real need of having the truth and necessary information.

Mr. & Mrs. C.P., Ore.

BURDENED FOR CATHOLICS

I am writing you in order to get acquainted and to see if you can help me bring more of the Gospel to Roman Catholic people. God has laid a special burden on my heart for Catholics and now I pray for the knowledge to contact and work with these.

There is a great need for New Testaments among the Catholic people. As you know, this city is a Catholic stronghold. On the avenue where I live, in a space of ten miles, there are at least one dozen large churches, schools, universities, hospitals, and it makes me very heartsick for these wonderful people who know the ins and outs of Romanism, but do not know our Jesus. I will appreciate any help you can send.

C.A., Mo.

TRUE APPRECIATION

I very much appreciate your fine magazine. You are doing a good work. Surely God blesses and protects you. In appreciation I am enclosing a small gift to help in your noble endeavor. I also have some books I would like to place in your library at Sea Cliff, if they would be of any use to the work there.

W.B.W., Fla.

"ROMAN CATHOLIC BIBLE HAS THE ANSWER"

I am a Christian and was in a Catholic hospital two different times. While there the Lord opened the way and blessed me greatly as I witnessed to others, especially to Catholics. It seems it was God's will that I should have to go to this Catholic hospital.

On my return home I sent your booklet "Roman Catholic Bible Has The Answer" to those to whom I had witnessed. One lady answered and thanked me for the "wonderful" book. The booklet was received so wonderfully and appreciated. A friend saw mine and a few weeks ago sent for some and now she is giving them out also.

They are certainly being used and only our Lord one day shall reveal just how many souls were saved through the means of this booklet.

Mrs. E. McF., Penna.

ANNOUNCING...

For too long a time, there has been a need for a Correspondence Course setting forth the basic Protestant tenets as differing from the Roman Catholic faith. **CHRIST'S MISSION** of Sea Cliff, Long Island, New York is happy to announce that such a course will soon be made available to the public. Written in easy-to-understand language and with questions that will stimulate thinking and orient the reader in his or her relationship to Romanism and biblical Protestant beliefs, this material reveals careful and studious preparation.

For the new convert from Romanism, as well as the non-Catholic who wishes to have a clearer understanding on a vital subject, this correspondence course is the answer. Scheduled for release September 15, 1959, pastors, missionaries and laypeople at large are expected to make this venture a God-honoring success.

This is another of the series of services provided by Christ's Mission, publishers of **CHRISTIAN HERITAGE**, the magazine of former priests and monks.

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Easter Morning

—PHILLIPS BROOKS

*Tomb, thou shalt not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter Day!"*

*While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread*

*Of her Master, cold and dead,
Hark! she hears the angels say,
"Christ will rise on Easter Day!"*

*And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say:
"Christ has risen on Easter Day!"*

Gateway of Stone

by G. C. LORIMER

OF ALL the solitary sepulchres wherein have lain the bodies of the great, none have equaled the solemn melancholy of the lonely tomb excavated in the hillside near Jerusalem, where the body of Jesus rested after the crucifixion. The mists of evening gathered gently over it; the soft-eyed stars and pale-faced moon gleamed tenderly upon it; the full-orbed sun glowed with cherubic splendor before it; while sorrowful ones in upper chambers and in dark retreats, thinking of it and of Him who slept within, whispered to each other: "We trusted that it had been He which should have redeemed Israel."

Ah! what despairing grief these words reveal! Not all the sympathy of the night, nor garnished homage of the day, nor echoing clank of armed guard, could divert the distracted and desponding thoughts of the bereaved disciples from the expectations which had been shattered by envious death, and from the dreams which had crumbled into dust.

This to them was the end. The throne of their Beloved had disappeared in a tomb; His regal robes had changed to a dreary shroud; His empire had shriveled to the narrow dimensions of a grave, and the grim tyrant grinned mockingly over the seeming discomfiture and failure of

those gracious plans for man's salvation in which they had confided only to be deceived.

Ah! weeping souls, be not faithless, but believing. Lo! from the distant south the birds return; the fragile flowers, with radiant hues and aromatic breath, revive from winter's cold embrace; and from fragrant climes the gentle winds come back laden with odors sweet and quickening warmth; and thus may Jesus thrust aside the gateway of stone before His clammy prison and reappear to His rejoicing saints, bearing to them, from the realms of the invisible, sweet messages of immortal blessedness.

And thus He conquered; for, as the Paschal sun arose from the chills and fogs of the sombre night, filling the earth with lustrous beauty, so, on that morning, Jesus ascended from the realms of death and dispersed the awful gloom that enshrouded the moral world. Thus He resumed His power, recovered His challenged rights, regained His waning influence, reasserted His sacred grandeur; and answering thus His malignant enemies, sent echoing down the ages the blest assurance that there is something in the universe higher than its laws, namely a Christ who could not be holden of them but triumphed over them. ■

EDITORIAL

Walter M. Montaña



"Whom Do Men Say that I Am?"

NO OTHER MAN in the annals of history has caused people to think about him as has Christ. No other name has called forth such exalted adulation and at the same time such bitter opposition. No man since the dawn of creation has challenged people as did the lowly Nazarene.

When Christ was on earth many withstood Him and even tried to kill Him. The Pharisees argued about Him and made accusations against Him. "Behold," they said, "a man gluttonous, and a winebibber, a friend of publicans and sinners." (Matt. 11:19)

People and rulers hurled abuse at Him and mocked Him with sarcastic tongue as He hung upon the cross. "And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar. . . . And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us." (Luke 23:35, 36, 39)

Herod considered Him an eccentric maniac and dressed Him in a gorgeous robe. He was exchanged for Barabbas the murderer and hanged between two thieves. Thus did his enemies express their bitter antagonism and animosity toward Him.

Remarkably, He also had enemies who spoke in His favor. Pilate expressed a conviction which in his weakness he was unable to put into action: "I find no fault in this man." (Luke 23:4)

Pilate's wife, as the result of a dream, concluded that Christ was the Son of Man and a just person. (Matt. 27:19)

Judas, the betrayer, came to the frightening realization that he had betrayed the blood of the innocent. (Matt. 27:4)

The centurion confessed, "Truly this man was the Son of God." (Mark 15:39)

And the other thief crucified with Him attested from his cross, "This man hath done nothing amiss." (Luke 23:41)

SAVIOUR AND KING

Yet, in all of this, the hand of God was manifested. Since man is helpless, someone had to rescue the human race. In a prophetic way, Caiaphas

expressed the truth when he said: "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:50)

But there were also those who extolled Christ in both the Old Testament and the New. The prophets of old looked forward to the coming of the Messiah and gave the details of His birth and ministry.

The Psalmist describes Him as a shield and protection against troubles, and Isaiah, the Gospel prophet, sees in Him a hiding place. (Ps. 91:4, 5; Is. 32:2) Isaiah also presents Him as the One who strengthens the weak: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Is. 40:31) In a most expressive manner he also describes Christ as being "wounded for our transgressions." (Is. 53:5)

Jeremiah portrays Christ as the King who will "execute judgment and justice in the earth." (Jer. 23:5)

Job proclaimed the existence of the eternal and living Saviour: "I know that my redeemer liveth." (Job 19:25)

John the Baptist presented Him as the Lamb of God. (John 1:36)

The Magi followed the star of Bethlehem and worshiped the infant Christ as a King: "Where is he that is born King of the Jews? for we . . . are come to worship him." (Matt. 2:2)

Peter called his Master "a Prince and a Saviour." (Acts 5:31)

"THOU ART THE CHRIST"

These are the opinions of men in all walks of life. Before Christ ever came to this world, His heroic figure had already been seen by the prophetic eyes of the servants of God. During His life, friends and enemies, panegyrists and controversialists, eulogists and critics, disputed around the most majestic personality that has ever come to this world.

Yet the One who was crucified for the sins of man was more than casually interested in the personal opinion of those who followed Him.

"Whom do men say that I the Son of Man am?" He inquired of His disciples. And they had

ready answers: John the Baptist . . . Elijah . . . Jeremiah.

Then He made the question more personal: "But whom say ye that I am?"

Peter replied, "Thou art the Christ, the Son of the living God," and Christ gratefully acknowledged his readiness to believe the Father's revelation.

But in accepting Peter's earnest reply, too often we overlook the fact that none of the other disciples answered Christ's searching question. At least, the written record is silent in this regard. Notwithstanding the fact that Christ had performed many miracles in their presence and had astonished leaders and people alike with His profound knowledge of Scripture, His disciples were muddled in their thinking about Him and until after the resurrection remained in a state of confusion about His mission.

Although the Gospel writers later described the personality of Christ so marvelously—Matthew revealing Him as King, Mark as Saviour, Luke as the Son of Man, and John as the Son of God—nevertheless when Christ dwelt among them they lacked an appreciation of His true character and could not seem to enter into the inner personality of their Master. Their eyes were bandaged, as it were.

"I GLORY IN THE CROSS"

As it happened then, so it is happening today. Christ has manifested Himself in a multitude of ways. He has performed miracles of re-creation and transformation. He has given new life to those who have come to Him. These evidences of changed lives are patent and clear. Yet the skeptics, the rationalists, the self-styled philosophers and psychologists are often prone to deny facts so evident that they should need no further proof.

The Scriptures offer ample proof that Christ was God, that in Him rests "the fullness of the Godhead bodily." But in spite of this claim, it was deemed necessary that the Son of God should surrender all the prerogatives of Deity and abdicate, momentarily, His throne in order to die ignominiously for the sins of the world on the cross of Calvary.

Down through the ages there have been religions, cults, and isms, with all types and forms of rituals, that have offered some sort of redemption from the sins of the flesh, but none of them can present a crucified Christ. Theosophy can speak beautifully about the philosophy of India and the transmutation of things, and can even extol Christ, but without a cross. Spiritualism, which is chaining the minds of millions and gaining addicts everywhere, can only present a great medium or an unexplained power or force, not a crucified Christ.

Only the Christianity of the Gospels, of Peter and John, Matthew, Mark and Luke, which described the person and work of Christ Himself, can solve all mankind's problems. God said of Christ: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) Doubting Thomas came to

the conviction that He was the One of whom the prophets spoke, and adored Him with the words, "My Lord and my God." (John 20:28) Peter in the day of Pentecost proclaimed that "God hath made that same Jesus . . . both Lord and Christ." (Acts 2:36) Saul of Tarsus yielded his life to Him on the Damascus road and from thenceforth preached a crucified and risen Christ: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. 6:14)

"WHAT SHALL I DO THEN . . . ?"

The great question that was asked by Pilate must be answered by every individual today: "What shall I do then with Jesus which is called Christ?" (Matt. 27:22) The people in Pilate's day gave their terrible answer: "Crucify Him! Away with this man, and release unto us Barabbas!" (Luke 23:18)

No one can remain neutral. We are either for Christ or against Christ, we go with Him or against Him, we accept Him or we reject Him. There is no other alternative.

The tragedy of Pilate's decision is the tragedy of many compromisers today. The unhappy end of Judas has been the portion of millions. What is needed is the courage of Peter's conviction: "Thou art the Christ, the Son of the living God."

In the light of this conviction, men and women can come confidently to the foot of the cross and find words of salvation and assurance. The sinner can find words of intercession and words of a work that has already been accomplished on his behalf.

"It is finished!" Christ said at Calvary. No longer is the ceremonial law in effect. No longer are rituals necessary to obtain salvation. The fulfillment of all is in Christ. Whoever comes to Him in humility and with a sincere heart will find His death sufficient to give him life, His blood efficacious to blot out all his sins. Christ is thus the only hope of the world.

At Easter time people remember Him for a few minutes during a ceremonial act. But Christ is not in the ritual or the ceremony: rather, Christ offers Himself as the eternal living God to dwell within us. If Easter has any significance, it must be simply that we come to Him and make Him our only Redeemer. May we all be given the vision and experience to say with Paul,

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3:8-10)

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16)

Time-Bomb in the Embassy

Cardinal Mindszenty
celebrating Mass in
the United States Embassy
in Budapest, Hungary



IN THE CLOSING DAYS of 1958 our country and other nations were gravely endangered by a series of decisions and counter-decisions known to few.

A near break between Secretary Dulles and President Eisenhower was averted by the narrowest of margins. The incident, described by Robert Allen of the *Berkeley Daily Gazette* (December 29, 1958), was precipitated by former United States Ambassador to Italy, Clare Boothe Luce, and a group of former Hungarian officials in exile here. This pressure group was determined the United States should take drastic action against Hungary at the General Assembly meeting, for the implicit purpose of protecting Cardinal Mindszenty from any possible action on the part of the Hungarian government to punish him for his political intrigues.

"Dulles flatly and vehemently rejected their proposals," writes Mr. Allen, "and backed up his opposition with a threat to resign. Only a last minute reversal by President Eisenhower kept Dulles from submitting his resignation. After hearing all suggestions, Dulles decided to support new motions denouncing the executions of former Premier Imre Nagy and other Hungarian patriots. . . . Dulles rejected more explosive proposals [such as] calling on Hungary to give Cardinal Mindszenty safe conduct out of the country, and barring the Hungarian delegation from its UN seat. The Secretary was convinced these might lead to new uprisings in Hungary, and the closing of our embassy in Budapest.

"Deputy Undersecretary Robert Murphy supported the more drastic suggestions, as did former Ambassador Luce and the exiled Hungarians."

Henry Cabot Lodge sided with Dulles in opposing these suggestions.

"The matter seemed settled until Mrs. Luce learned of the decision. She immediately arranged for C. D. Jackson, former White House aide, and now a Luce publication executive, to see the President. In an hour-long talk, Jackson persuaded President Eisenhower to reverse Dulles on one of the resolutions."

Again Secretary Dulles "urgently and vigorously explained his stand" to the President. "He said that if the Red delegation were barred from the UN, their puppet government would retaliate by breaking off diplomatic relations with the United States. This could set off a terrible chain of events, he warned.

"The President promised to look at the whole matter again, but the next day he telephoned to say he was committed to his original decision.

"This was when Dulles told aides he was considering submitting his resignation. He told one close associate he felt he had no choice, since the President had overruled him at such a critical time."

COMMITTED TO SAVE THE CARDINAL

Ambassador Lodge then prevailed upon the President. "Once diplomatic relations were broken off, he pointed out, the United States would be forced to close its embassy in Budapest. Then, if we wanted to save Cardinal Mindszenty, we would have to fight. And if we did not save him, our prestige would suffer a terrible blow.

"The President agreed that Lodge had shed new light on the matter. He told him to disregard earlier instructions, and to relay this word to Dulles.

"Two days later the UN adopted a resolution sponsored by the United States and thirty-six na-

tions condemning the Soviet Union and Hungary for the executions . . . and Cardinal Mindszenty said his Christmas Mass in the U. S. embassy in Budapest, under full diplomatic protection."

THE MAN WHO CAME TO DINNER

While an embassy or legation of a given nation may legally harbor a political refugee for a short period, Cardinal Mindszenty has lived in the U. S. Legation in Budapest for two years. The American Government is not keeping the American people informed about their guest, to whom this capricious favor has been granted. The Hungarian Government has every right to treat him like any other Hungarian citizen, according to their own laws, without interference. The matter is clearly beyond our jurisdiction.

Cardinal Mindszenty is a political refugee. He was convicted and found guilty of "high treason, espionage, and offenses against currency regulations," and of "plotting with Western diplomats to overthrow the Hungarian Regime and engaging in black market activities. He was not found guilty as a religious leader for his religious convictions. When he was freed, after imprisonment for embezzlement, he sold the stories of his prison stay to an American magazine for \$250,000. According to the *New York Times* (August 12, 1957), a number of men and women had been accused of setting up an illegal Christian front in an effort to organize a new government in Hungary. "In this plot, Cardinal Mindszenty is pictured as a backstage contact and sympathizer, if not an adviser."

Furthermore, while Hungary's Premier Kadar offered Cardinal Mindszenty a safe-conduct to

leave the United States Embassy, he has remained there indefinitely, with Vatican approval and the patronage of the American government.

From all facts it is clear that the Cardinal is taking advantage of the hospitality and asylum illegally afforded him by the United States Legation, while engaging in political affairs under the guise of Christianity. That under these conditions we should aid him to the extent of risking the security of our nation is an unbelievable and certainly an untenable position.

It is evident that our former Ambassador to Italy, Clare Boothe Luce, is now the unofficial ambassador from the Vatican to the United States, since she has been the Roman Church's spokesman to influence President Eisenhower. It is apparent, too, from the President's reaction, that her voice carries weight.

LAISSEZ-FAIRE POLICY NEEDED

Now we find that for the status of one person, national and international security is kept in constant jeopardy. Government officials try to make us believe that their attention is focused upon Hungary; but recurring in the above report, as in all such references to the political situation in Hungary, is the name of Cardinal Mindszenty, for whom American emissaries of the Pope are quick to plead favors, regardless of the consequences to our nation.

The American people should request the Government, once and for all, to formulate a policy of non-interference in this matter, since it obviously involves serious national and international repercussions.

"A Single Flock Under a Single Shepherd"

FOR THE FIRST TIME since the Reformation, a number of Protestants have expressed a willingness to cooperate in a Roman Catholic ecumenical council.

Pope John XXIII, who announced such a world-wide assembly, said it was proposed not only for the edification of the *Christian* peoples but also as an invitation to the "separated communities"—directed specifically to Eastern Orthodoxy and assumed also to include Protestantism—to join in seeking unity. But in reality the Pope's express purpose is to unite all the dissenting Christian bodies, as he significantly phrased it, in "a single flock under a single shepherd."

Now, if the head of the Roman Catholic Church were prepared to renounce his own claim to infallibility, if the Roman Church were to reject its man-made dogmas, if Pope John XXIII were to reform the Roman Catholic Church to conform to the practices and teachings of Jesus Christ—then we would indeed say, let us get together in a council and examine what Christ demands of us, for the good of mankind and for His glory.

But the world should know that none of his

papal prerogatives, including the infallibility bestowed upon the pope by the last ecumenical council, will be overlooked. In fact, we are reminded by *The Tablet* (Roman Catholic weekly) of January 3, 1959, that in spite of serious opposition, the dogma of infallibility was successfully defined.

"Forty-six Americans were present at the last ecumenical council held at the Vatican, from December 8, 1869, to July 18, 1870, which defined the infallibility of the Pope . . .

"Twenty-one bishops from the United States joined with about 120 others in signing a petition against bringing up the definition [of the Pope's infallibility] in the council.

"Two of the Americans were opposed to the proposed doctrine to the very end of the discussions.

"One of the two 'non placet' (it does not please me) votes against the doctrine, which was accepted by the other 535 prelates present for the final balloting, was cast by Bishop Edward Fitzgerald of Little Rock, Arkansas."

All who unite in this new council must be prepared to accept the Pope's inerrability, bow to

this Supreme Pontiff, do homage to his Holiness, and kneel to his papal authority. They must be reminded also that the Roman Catholic Church is not only a religious body but a temporal power as well and that the Pope is an absolute temporal monarch.

With this in mind, visualize the pageant of outstanding Protestant world leaders yielding up their authority to become followers of the Sovereign Pontiff. What a hollow mockery in the name of Protestantism!

By the fact that Rome refused to cooperate with the World Council of Churches in sending any representation whatever to its Amsterdam or Evanston Assemblies, it is obvious that the Vatican feels the Pope has the sole prerogative to call an ecumenical council. Only silence has met any Protestant invitation to unity. Protestants must answer to the Roman call.

UNITY WELCOMED

Of the many who have voiced their desire for such a council, let us consider a few opinions:

The Rev. Edward T. Dahlberg, president of the National Council of Churches, said that "anything that would bring together all the churches of Christ would be blessed of God. Mr. Dahlberg stressed, however, the point that Protestants will not countenance being looked upon as "separated Christians" returning to the Church of Rome.

The Church of England said it would send an observer to the Vatican Council, if invited, with the hope that there could be eventual *reunion* of all Christians.

Dr. Edward W. Stimson, pastor of Dundee Presbyterian Church in Omaha, Nebraska, in an editorial for a church publication, wrote: "Certainly we should welcome any genuine move toward greater cooperation with our brother Christians of the Roman Church."

Bishop Gordon V. Smith of the Protestant Episcopal Church said: "The Episcopal Church, for many years, has been a leader in seeking unity of the whole church."

Bishop Hans Lilje of Hanover, Germany, president of the Lutheran World Federation, remarked: "The Roman Catholic church is changing. It is not what it was at the time of Martin Luther. . . . *We want relations with Roman Catholics.* We feel Christian churches should meet to the extent that they all are Christian churches."

UNITY QUESTIONED

Strangely enough, it was not so much the voice of free American Protestantism that spoke out against Roman rule, but rather such leaders as the following:

A spokesman for the Scottish Church (Presbyterian) said their church wanted no part of a Catholic-sponsored conference. "We are very keen on the ecumenical movement," the Scottish spokesman said, "but not under Roman Catholic sponsorship."

Metropolitan James of Melita, an official of

the Greek Orthodox Church at Geneva, stressed the difference of belief regarding the role of the Pope. Metropolitan Antony Bashir, of the Syrian Antiochian Orthodox Archdiocese, in Brooklyn, said: "The theory of papal infallibility, promulgated by the Roman Church in 1870, is one of the stumbling blocks to unity. When one side wants to rule the other, then I am sure the Eastern churches will never take it."

Bishop Germanos Polizodas, patriarchal vicar in charge of the Greek Orthodox Church in North and South America, proposed a preliminary conference of all churches to work out the details and agenda. "The invitation must not be you come and accept our doctrines, but rather come and let us discuss our doctrines."

A spokesman for the Russian Orthodox Greek Catholic Church of America said his denomination welcomed the council idea but would not participate. Orthodoxy, he commented, holds that a council called by the Pope is not truly ecumenical because it would be convened under papal authority.

PHYSICIAN, HEAL THYSELF

Our advice to Pope John XXIII is to look first to his own house for unity. Instead of being moved by ambitions for world dominion, he should turn his attention to the fact that there are at least seventeen divided sects under the Roman Catholic Church which differ in rituals and even practices. They are not only disunited but filled with animosity toward one another, covetous, jealous, and sorely lacking in brotherly love.

The Franciscans, for instance, eye the Dominicans and Jesuits contentiously, and the Dominicans and Jesuits vie with each other for power. Each order, or denomination, wrestles with the others for control or favors with the Vatican. There is no unity within the Roman Catholic body.

"BIBLE NOT ENOUGH"

To join with the Roman Church would be nothing short of apostasy. Evangelical Protestants are well aware of this. The Vatican stands ready to make an alliance with anyone—"even with the devil," in the words of one pope—if that would bring benefit to the Roman Church. To become mistress of the world Rome will compromise with anything and anyone.

But let us give attention to Rome's most recent printed assessment of the non-Roman world, which nevertheless she intends to woo. In the *National Catholic Register* for February 15, 1959, we read the following:

"None of the Christian sects is able to trace its origin back to Christ or His Apostles. . . . The Catholic Church is apostolic because it was founded by Christ on His Apostles, and, in accordance with His Holy will and protection, has always been governed by their lawful successors.

"Bible Not Enough To Replace Papacy. [Quoting Chambers' Encyclopedia] 'The reformed Churches in their militant period, having deposed the Pope, required some substitute and found it in

Easter Day

*The silver trumpets rang across
the Dome:
The people knelt upon the ground
with awe:
And borne upon the necks of men
I saw,
Like some great God, the Holy Lord
of Rome.
Priest-like, he wore a robe more white
than foam,
And, king-like, swathed himself
in royal red,
Three crowns of gold rose high
upon his head:
In splendour and in light the Pope
passed home.
My heart stole back across wide
wastes of years
To one who wandered by a
lonely sea,
And sought in vain for any place
of rest:
"Foxes have holes, and every bird
its nest.
I, only I, must wander wearily,
And bruise my feet, and drink wine
salt with tears."*

—Oscar Wilde

the Bible. . . . The literal acceptance of Biblical precept drawn more often from the Old than the New Testament gave a brutal fury to many Protestant enterprises. They did set up an entirely different type of organizations to take the place of the Church that Jesus Christ Himself established, and the various Protestant civil governments often used bloody persecution of Catholics [*sic!*] as the means of spreading the new version of the Gospel, which differed amazingly from the faith that had been taught for centuries. The first generation of Protestantism was undoubtedly full of heretics in the strict sense of that word. Their descendants, however, have for the most part been reared with no opportunity given them by their teachers or pastors to learn anything at all about the many Catholic doctrines, or the ancient and apostolic idea of what the Church of Christ must be. The modern minister knows precious little about the Catholic Church and its doctrines. Converts coming into the Catholic Church from modern Protestantism—there were 140,414 in the United States

in 1958, enough to make a good-sized diocese—are usually amazed at the logic and beauty of Catholic belief, and the ability of our Church to give clear and cogent proofs of the fact that it is the actual Church that Jesus Christ established, and which the Holy Spirit has guided down through the ages."

One might ask, is this the reason for the Pope's call—to "amaze" us? The *Register* continues confidently:

"What would happen to the Protestant ministers if the various American sects were to come over to us in a mass movement? Would these men be ordained priests if they showed that they held our beliefs, or would they be discarded because, almost 100 per cent, they are married men and we want a celibate clergy? Undoubtedly in case of a mass conversion they would be allowed to keep their wives and to be ordained priests nevertheless. In time, however, a celibate clergy would be insisted on, for it has worked best."

While Roman Catholics are thus contemplating the various phases of a "mass movement" to Catholicism on the part of "the various American sects," those of us of the CHRISTIAN HERITAGE and Christ's Mission are faithfully preaching the message of the Lord, "Come out of her." We would call genuine Christian Protestants to unite themselves in His strength and His Spirit to combat the errors of the Roman Catholic ambitious scheming.

While spokesmen of the Roman Catholic Church claim that "only ignorance of Catholic theology keeps the vast body of Protestants outside our Church," CHRISTIAN HERITAGE declares that even if all others should unite under the banner of the Papacy, we must still remain separated, to proclaim the simplicity of the Gospel and to show the way of life to those who are groping in darkness.

"THAT THEY MAY BE ONE"

A new evangelical Protestant Reformation is the greatest need of our time. To attain this we must cling to the simple purity of the teachings of our Lord, hearkening, not to the Pope's call for unity, but rather to our Lord's prayer for oneness: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11)

The "Holy Father" is not the Pope, but God, the Father. The "single Shepherd" is not the Roman Pontiff, but Jesus Christ. And the sheep are the true believers of whom Jesus said, "My sheep hear my voice, and I know them, and they follow me." The only unity is that described in the inspired Word:

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord [Jesus Christ], one faith [the faith which was once delivered unto the saints], one baptism [the baptism of the Holy Spirit], one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:4-6)

Roman Catholic President

A THREAT TO THE NATION

by J. B. ROWELL, Th. D.

THE MUCH-ADVERTISED slogan of the Roman Church is "Make America Catholic," and her policy, as in a game of chess, is to make every well-considered move to that end. Her bid for "a Catholic President" is a master-stroke to gain her age-long purpose.

Every man has the right to his own religious convictions. But the Roman Church is adamant in her claim that no member shall act independently of his church, and when the Roman Church exerts her influence through a public office to gain her ends, the issue becomes serious indeed.

We are not here considering one religion versus another. Religious freedom for all is a principle for which we would most earnestly contend. Every individual has the right to his own convictions.

We are, however, considering the position assumed by a President of the United States of America as the representative of a free people.

Whatever the personal religious opinions of a leader may be, we are concerned about any system to which such a leader must render his first allegiance.

If any organization asks for public support, we give or refuse our support on the basis of the principles, aims, and objectives governing that organization.

Since both religious and secular pressmen are discussing the possibility of America's having a Roman Catholic President, and since one of the Roman Catholic religious periodicals asks the question, "If U. S. Turned Catholic, What Would Happen?"—it is both legitimate and proper that Protestants give this question serious consideration. Since this question is posed by the Roman Church, there should be no objection to our answering it according to facts and in light of the issues at stake.

Catholic Rulers Subject to Rome

The innovation of a Catholic as President would be not merely a difference in personal religious beliefs but a difference in the motivating power behind the President—even the political power of the Vatican as a temporal sovereignty. The Roman Church dictates, not only as a

religious power, but also as political power, and it is this threat which deeply concerns the millions of American citizens.

A modern Jesuit, Rev. F. X. Weninger, missionary of the Society of Jesus, discussing the supremacy and rights of the Popes in relation to monarchs submitting themselves to the decrees of Rome, quoted the following papal pronouncement: "If any King succeeding, or any Bishop, Clergyman, or laic, shall essay to infringe the decrees of the Pope, he should incur the anathema of Peter and of all his successors." (*On The Apostolical and Infallible Authority of the Pope, Sixth Edition*, pp. 226-227.)

Rome in Constant Conspiracy

When a man has spent half a century in the Roman Church as a priest he should know the teachings, aims, and attitudes of that church as it works in any country. Father Chiniquy, in the Church of Rome for fifty years, gave a most illuminating description of Rome's opposition to the American Constitution. He stated:

"Rome is in constant conspir-

What are the dangers involved in having a Roman Catholic as president? In two installments, the first of which appears here, Dr. Rowell presents startling facts all Americans should know before going to the polls in 1960.

acy against the rights and liberties of men all over the world; but she is *particularly so in the United States*. Long before I was ordained priest, I knew that my church was *the most implacable enemy of this republic*. My professors of philosophy, history, and theology had been unanimous in telling me that the principles and laws of the Church of Rome were absolutely antagonistic to the laws and principles which are the foundation-stones of the Constitution of the United States.

"1. The most sacred principle of the United States Constitution is the equality of every citizen before the law. But the fundamental principle of the Church of Rome is the *denial of that equality*.

"2. Liberty of conscience is proclaimed by the United States, a most sacred principle which every citizen must uphold, even at the price of his blood. But liberty of conscience is declared by all the Popes and Councils of Rome, a most godless, unholy, and diabolical thing, which every good Catholic must abhor and destroy at any cost.

"5. The Constitution of the United States denies the right to anybody to punish any other for differing from him in religion. But the Church of Rome says that she has the right to punish with the confiscation of their goods, or the *penalty of death*, those who differ in faith from the Pope.

"6. The United States have established schools all over their immense territories, where they invite the people to send their children, that they may cultivate their intelligence and become good and useful citizens. But the Church of Rome has publicly cursed all those schools, and forbidden their children to attend them, under pain of excommunication in this world and damnation in the next.

"7. The Constitution of the United States is based on the principle that *the people* are the primary source of all civil power. But hundreds of times the Church of Rome has proclaimed that this principle is impious and heretical. She says that '*all government*' must rest upon the foundation of the Catholic faith;



"3. The American Constitution assures the absolute independence of the civil from the ecclesiastical or church power; but the Church of Rome declares through all her Pontiffs and Councils, that such independence is an impiety and a revolt against God.

"4. The American Constitution leaves every man free to serve God according to the dictates of his conscience; but the Church of Rome declares that no man has ever had such a right, and that *the Pope alone can know and say what a man must believe and do*.

with the Pope alone as the legitimate and infallible source and interpreter of the law."

To this impeachment of the Papacy, Father Chiniquy added this trenchant charge of the guilt of the Roman hierarchy in creating internal division and disorder:

"I could cite many other things, proving that the *Church of Rome is an absolute and irreconcilable enemy of the United States*." (*Fifty Years in the Church of Rome*, by Father Charles Chiniquy. pp. 375-376. Emphasis added.)

To Answer Opponents of Catholic for President

The above caption appeared in the *Denver Register*, as recently as July 20, 1958. This article quotes Archbishop William O'Brady of St. Paul as "noting the debate over whether a Catholic should be President." The Archbishop, giving his own appraisal, said: "Catholic allegiance for almost 200 years ought to be the measure of Catholic loyalty to come."

It is evident that such articles are prepared for public acceptance without question, since this states: "... our nation's founders had wisely planned that *there should not be any privileged church in our pluralistic society*." (Emphasis added.) This idea of there being no privileged church does not agree with the official utterance of the Roman Church, which demands the exclusion of all other churches. Let every freedom-loving citizen note these significant words:

"It is necessary, even in the present day, that the Catholic religion shall be held as *The Only Religion of the State to the Exclusion of All Other Forms of Worship*." (*Syllabus*, Pope Pius IX, Art. 77.)

Protestant Freedom Denied

There is a well-authenticated Jesuit textbook entitled *Christian Apologetics*, by Rev. W. Devivier, S.J., ecclesiastically endorsed and containing the Approbations of many Bishops, Archbishops, and Cardinals, used in the American Roman Catholic schools, in which we find a most intolerant statement, which would be applicable in the event of a Roman Catholic President of the United States. Every American should read these words with due attention:

"In the case of the return to the Faith of a Protestant Ruler she (the Church) *should also require on his part the immediate exclusion of all Protestant forms of worship*." (*Christian Apologetics*, 1903, vol. ii., p. 542.)

"The immediate exclusion of all Protestant forms of worship" sounds more like some priest-ridden country, such as Spain or South America. Instead, it is

from the authoritative source given above, which is used in the schools of the Roman Church in America.

The State and the Roman Church

Referring again to the article in the *Denver Register*, we read: "Father Bonn said that the Holy See has repeatedly declared that interference with an established government is beyond the role that Christ assigns to His Church."

This may be sufficiently plausible to deceive the public, but it is not true to history. One of the greatest statesmen Britain ever had, the Right Hon. William Ewart Gladstone, dared to charge the Roman hierarchy with being guilty of "setting up a rival law against the State in the State's own domain."

The Jesuit textbook *Christian Apologetics* also deals with this issue, stating:

"The State owes to the Church positive and direct assistance . . . it is its duty, for instance, to place its legislation in harmony with Divine and ecclesiastical laws; to sanction, as far as circumstances demand and permit, the laws of the Church, by enforcing temporal penalties upon their transgressors; to provide, if necessary, for the support of divine worship." (Vol ii., p. 520.)

This means that the laws of the United States would be framed so as to be in agreement with Rome's ecclesiastical laws, i.e., the laws of the Vatican.

"Hence it follows that neither the individual citizen, nor the government can lawfully oppose obstacles to this exclusive right of the Catholic Church." (*Christian Apologetics*, vol. ii., p. 534)

"If U. S. Turned Catholic . . ."

Here is an important question, proposed in a journal of the Roman Church. (*Denver Register*, March 23, 1958) Well, what would happen "if the U. S. turned Catholic"? The answer is given, in part, in the article, which reads: "Prudence and history, as well as Catholic doctrine, indicate that the Church would adopt a position of tolerance toward



J. B. ROWELL, TH. D.

non-Catholics, Father Welch concluded."

Had history proved the attitude of the Roman Church towards Protestants to be a tolerant one, why any need to mention it? What need for such a pretended guarantee?

Facts prove that wherever the Roman Church has held sway, she has offered no toleration to Protestants. All Protestants are heretics, since a heretic is one who thinks and believes contrary to the teaching of the Roman Church.

A modern Canonist of the Roman Church, Father Marianus D. Luca, S. J., professor of the text of the Decretals in the Gregorian University, in his Canon Law entitled *Institutions of Public Ecclesiastical Law*, bearing the full approval of Pope Leo XIII, states:

"Nevertheless it is a Catholic tenet that the Church may justly inflict on heretics the penalty of death." (*Suarez 2 de Fide Disp. xx., sect. 3, n. 28.*)

Approved by the Jesuit Order and by Franciscus M. Carini, Provincial of the Roman Province, S. J., "Dated at Rome on the sacred days of Saints Peter and Paul in the year of the Jubilee, 1900," the above authoritative law regarding heretics stands in

undisputed force today.

This is the teaching of the Roman Church, which is working in every possible way to have a Catholic as President: "Heresy . . . must be rooted out with fire and sword." (Pater Marianus D. Luca, S. J., *ut supra*) Is this what America wants?

Toleration an "Innovation"

In *Christian Apologetics*, the American Jesuit textbook which deals with Rome's diversity of administration in different countries, we read:

"It is in this way that we can account for the difference of conduct of the Church in different countries as to what relates to liberty granted to dissenting sects. In a state where the Church enjoys all her rights it would be prejudicial to the success of her divine mission to yield a place to error and evil. Hence, she cannot, without failing in her duty, permit such an innovation." (*Christian Apologetics*, pp. 543-544.)

This statement makes it clear that toleration for Protestants, as far as the Roman Church is concerned, would be an *innovation*. If she were to succeed in her attempt to "make America Catholic," then she would, according to the above statement from her American textbook, "enjoy all her rights," which would compel her to deny liberty to dissenting sects, i.e., to those who refuse to yield to her priestly intrusion on the rights of others.

"Exceptional Order of Things"

This same Jesuit textbook goes on to say:

"On the contrary, in a country where the true religion is oppressed, where liberty exists only for those who attack and harass her, it is easily understood that the Church should accept civil toleration, that is, the introduction of an exceptional order of things, she being satisfied with retaining at least a part of her rights." (*Christian Apologetics*, vol. ii., pp. 543-544.)

The Roman Church must not be judged by what she is in Protestant countries, but by what she

(Continued on page 18)

Easter Eagerness

BY CLARENCE W. KERR, D.D.

"And they departed quickly from the tomb with fear and great joy, and did run to bring his disciples word." —Matt. 28:8



It is impossible for us to imagine the consternation and despair of the followers of Jesus when He was crucified, dead and buried. Often it is given to us to have removed by death the individual whom we most love and in whom we most trust. But, even so, the feeling of consternation and despair can in no wise equal that felt by the followers of Jesus.

MANY OF THEM had forsaken everything to follow Him. They had come to love His perfect being—and there never was any other perfect one—with whole-hearted devotion. They had all confidence in Him. They knew that His power was infinite for they had witnessed His mightiest of miracles. They had watched Him heal the sick and raise the dead. Demons had been cast out by Him in their presence. The hungry multitude of thousands had been fed by Him with the lunch of a boy. Stormy winds and tempestuous waves had subsided at His bidding. They believed fully that He was the one long since promised to come as the Messiah of God.

Their minds were made up as to the nature of His kingdom. They saw in vision Him sitting upon the throne of David in Jerusalem and wielding His power over the affairs of mankind. They had no place in their dreams for His suffering and death at the hands of humanity. And so, when He was crucified, and then dead, and then buried, they were gripped with dismay and despair and grief inexpressible.

Though they were mistaken in Him, nevertheless they were not

willing to forget or neglect the careful and beautiful attention that was customarily granted to the body of a loved one. They were eager to show their love and respect. Very early in the morning, therefore, just as the night was drawing toward the dawning of the first of the week, several of them started to the tomb to anoint the body.

We have reason to believe from the records, likewise, that the disciples were early astir, and quite likely for the same reason. Drawing near unto the tomb, and asking among themselves who should roll away the great stone from its door, they saw that the stone was rolled away. The resurrection of Jesus Christ had taken place. There in the darkness of the tomb, without any watching, human eye, the great miracle was accomplished and the human, corrupt body of Jesus was glorified and changed, and there came forth a new body, like unto the old except for its glorification. It was His body, alive, glorified.

WE WISH TO NOTE the eagerness on that day to establish the fact of the resurrection.

There were two angels at the tomb, and they were eager to establish the fact that Christ had risen. Angels have frequently come as earthly visitors, so clothed upon as to appear as ordinary humanity. But not these. They carried their heavenly credentials with them. Their appearance was as lightning, and their raiment as white as snow. They eagerly declared, "He is not here, He is risen." They openly declared the fact.

And then they presented proof. One sat at the head and the other at the feet where the body of Jesus had lain. They said, "Come, see the place where the Lord lay." It was not merely a sentimental call to look upon a spot made sacred by a dear dead body, we feel, for there in that spot was proof of the resurrection. The body of Jesus had been bound and wound and anointed with spices according to the custom of the day. There they lay, the napkin that had been about His head lying right where His head had been in it. The grave clothes were as they had been.

Then the angels reminded them that Jesus had said that He would rise again on the third day. The friends of Jesus remembered His words. Next the angels bade the women who had come to the tomb and heard and seen to go quickly and tell His disciples. There was great eagerness on the part of the angels to establish the fact that Jesus had risen from the dead.

Next we note the eagerness of Jesus to establish the fact that He had risen. He began at once a series of appearances for that purpose. He revealed Himself unto Mary Magdalene, calling her Mary in the old familiar way. She knew that voice that she had heard so many times. He revealed himself unto the band of faithful women who in reverence fell at His feet and took hold of them and worshiped Him. He bade them go and tell His disciples. He made an appearance unto Peter. He appeared unto two disciples as they walked to Emmaus and in the breaking of bread revealed

Himself to them.

That night, the doors being shut wherein the eleven disciples were gathered together for fear of the Jews, Jesus came and stood in the midst and talked with the disciples, showed them His wounds, asked them to handle Him and prove to themselves that it was He, asked them for food, and sat and ate before them.

Likewise there was an eagerness on the part of the disciples and believers in general to establish the fact of His resurrection. The women ran with the word. The disciples ran to the tomb to find out if it were true, and went quickly to tell others. What an Easter eagerness there was to establish the fact of the resurrection of Jesus Christ from the dead! Ere the day closed it was established beyond refutation.

ON THE OTHER HAND there was an Easter eagerness to dispute and deny the fact of the resurrection. When word from the tomb from one of the soldiers who in the presence of the angels had fallen down as dead reached the enemies of Jesus—the Scribes, Elders and Pharisees—they at once exercised themselves to discredit this report. “They gave large money to the soldiers,” promising to save them from the charge of faithlessness, if they would give out the report that they had fallen asleep and that while sleeping His disciples had come in the darkness and stolen away His body.

On the one hand, there was the eagerness to establish the fact of His resurrection; and on the other hand, an eagerness to dispute it and deny it. Why?

All could see that everything about Jesus’ claims for Himself hinged on the fact of the resurrection. He had made greater claims for Himself than any other ever had. He had said, “I am the Son of God. . . . I and my father are one. . . . Before Abraham was, I am. . . . I am the bread of life. . . . I am the way, the truth, and the life; no man cometh unto the Father but by me. . . . I am the



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resurrection and the life.”

He declared that He was the source of eternal life, that eternal life was to be had only in and through Him. He said He would die for sin, that He would be a ransom for sin; and that on the third day He would rise again. The test of a prophet’s divine calling, so the Old Testament declared, was the fulfillment of his prophecy. Jesus proclaimed Himself the only Saviour.

If Jesus did not rise again from the dead, then away with all His claims for Himself. If He did not rise, then He was a great deceiver or He was Himself greatly deceived. If either were true He could not be the Messiah of God and the Saviour of the world.

The enemies of Jesus knew

that His failure to rise from the dead would spell the end of His influence. Therefore they did all they could to explain away the fact that His body had disappeared. If they could have brought forth His dead body, how quickly they would have done so. They could not, and that fact is one of the great proofs of the resurrection.

On the other hand, high heaven knew, and Jesus knew, and believers knew that to establish the fact of His resurrection was to prove true all His claims about Himself. It would prove God the Father’s sanction of Him, His words, His works, His claims—everything. Therefore their efforts to establish the resurrection fact.

THE FACTS ARE TRUE, and here and there during that day it was established. When the proof became evident to these despairing, doubting ones, they eagerly acknowledged His Lordship. The proof was not clear to one, Thomas, until the following Sunday, but when it was he cried out, “My Lord and My God!”

Today the fact is established. It cannot be disproved. No evidence in any court is more convincing than the evidence we have that Christ rose from the dead. It has been asserted that there is more evidence of His resurrection than there is that Napoleon ever lived. Therefore all that He said is true, and He is the only Saviour from sin, the only way to the Father. Apart from a true and living faith in

(Continued on page 21)



What happens to a Roman Catholic who accepts
Jesus Christ as Lord and Saviour?
In the life of
Mrs. Philip Palaia it made . . .

All the Difference in the World

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

(II Cor. 5:17)

I WAS BORN INTO the Roman Catholic Church and always thought it was the true church.

Not long ago I began reading the Bible. As a result, I accepted Jesus Christ as my Lord and Saviour and left the Roman Catholic Church.

I would like to tell you how I came to read the Bible. My friend and neighbor, who had had no religion to follow, was given a copy of *Peace with God*, by Billy Graham. She read the book through in one night and knew she would never be the same again. With tears in her eyes she accepted Jesus Christ as her Saviour and became a different person from that day on. She was always filled with joy. As her life became a happy one, mine became utterly miserable.

In her new-found enthusiasm, she began to impress upon me God's Word, morning, noon or night. I had no peace. She had read the Bible commission, "Go ye into all the world and preach the Gospel to every creature," and that is what she did. She

pointed out to me that my answers to her questions about my religion did not come from the Bible. I realized that I was a sinner, and she showed me that confessing my sins to a priest would accomplish nothing. She pointed me to the only One who could forgive my sins.

I Investigate

She had been my closest friend; now I began to dislike her. Finally I told her she was a fanatic and asked her to leave me alone.

If anyone reading this becomes discouraged, thinking his words are falling on deaf ears, please do not give up. I thank my Almighty Father in heaven that He gave her the courage to persevere.

In desperation I borrowed a Roman Catholic Bible, known as the Douay Version. With my finite mind I reasoned that she didn't have the right answers because she was reading the King James Version used by Protestants.

So with God smiling down upon me, I began to read, and whenever I came to something that made the Church of Rome seem wrong, there at the bottom of the page in the footnotes would be an explanation; but none of the reasons seemed logical.

I began to see that the religion

I had followed all my life wasn't from God's Word. It was all tradition. As I faced my problem I actually felt ill. I couldn't possibly leave the Roman Catholic Church—I thought. I knew that if I did I would be punished, for I had been taught to believe there was no salvation outside the Roman Church.

My husband, his family and my family, and all our friends were Roman Catholics. I did not know where to turn. God must have guided me because I went back to the Gospel of John. In the third chapter I read of a man named Nicodemus who went to Jesus one night because he was perplexed, as I was. Jesus said to him, "Except a man be born again, he cannot see the Kingdom of God."

Nicodemus asked Jesus how a man could be born again, and Jesus answered, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I say unto thee, ye must be born again."

I Find the Answer

I began to ask myself questions: "When was I born again?" Certainly not when I was baptized. If the Holy Spirit had

entered into me then, I would not be such a corrupt, perplexed, and frightened person. I wanted to run away and hide—but who can hide from God?

It was only minutes later that I found God's answer: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (John 3: 16, 17)

The Roman Catholic Church would condemn me if I left it, but God would not. He sent His Son to save me, not to condemn me. I got down on my knees and told God that I believed every word I read. I asked Him to please forgive my sins. I asked Jesus to come into my heart and dwell there forever. When I had finished, I knew that I had been born again. I felt the weight of my past and all my burdens lifted from my shoulders. I felt *free*.

Old Things Are Passed Away

I now had to tell my husband, my family and my friends. It was not easy; but *with* God, all things are possible. People thought I had lost my mind. My entire life was changed.

I had had many statues around my home, the Virgin Mary, St. Theresa and many others. I had prayed to them often. I had never realized that I was breaking God's second commandment by having them there and praying to them. Now I knew better. I went through the whole house with a bag in my hand, gathered up every statue, crucifix and rosary I could find, and threw them all out.

I used to swear and curse, and take the Lord's Name in vain; but I stopped all of that. It was so easy, it surprised me.

I gave up the weekly poker games. All of a sudden they did not seem fun any more. I did not feel right, sitting down and gambling.

I used to drink, not to excess, but I enjoyed a get-together where everyone got a little high; but I did not want to do that any

more either. When people drink, they change. Improper jokes are told, and swearing comes more easily. Silly flirtations are begun so often in groups of people under the influence of liquor. I did not give up these things because I had to; I gave them up because I wanted to.

My family and friends tore me apart verbally. Now it was my turn to be called a fanatic. The more they tried to hurt me, the more I loved them and pitied them because they did not have the inner happiness I had.

All Things Are Become New

For people I had hated and had not spoken to in years because of some supposed wrong, I began to feel a new kind of love. Of all the changes that occurred in me, this one amazes me the most. I had been a petty person who would not give in an inch, and I could carry a grudge forever. Those feelings passed away. I went to these people, told them of my new life, and also told them that I loved them; and I really did.

It was a new experience to see the faces of people who had taken it for granted for several years that I couldn't bear them, and who were now trying to understand that I loved them. They believed me, and they will you, when there is nothing in your face and eyes for them but love. God had forgiven me: who was I that I should not forgive them?

I decided to go to the Presbyterian Church because I wanted fellowship and I wanted a Gospel-teaching church. So on Thanksgiving Day of 1957 I went to church. It was a new experience.

The sermon was about the "new birth." It meant a great deal to me to find a preacher who had the same meaning from the Word that I had experienced. No one in my home had been able to understand this. There weren't any statues around the church to distract a person's thoughts from God. The service was not conducted in Latin, so I could understand it all.

This new church of mine did not call its service a mass, because it was not. A mass is the

same sacrifice repeated over and over again. The Roman Catholic Church did not take Jesus at His Word when He was dying on the cross and said, "It is finished." Christ is daily called down from heaven into the host, for the mass, and crucified anew.

I Find the Truth

Since that Thanksgiving Day, I have read my Bible daily. I don't claim to understand it all, but before each reading I pray to God and ask for wisdom that I may understand fully His glorious Word. And every day I learn more.

I've learned since reading my Bible that such a place as purgatory is not even mentioned in the Bible. Jesus told the thief on the cross, "Today thou shalt be with me in Paradise." Jesus did not tell the thief that he had to be cleansed in purgatory first. It is the shed blood of Jesus that cleanses me. So, then, purgatory is an invention of men.

Since the Roman Catholic people believe their loved ones are in purgatory, they offer money to the Roman Church to say a mass for those poor souls. The priest then prays for the dead, and their stay in purgatory is shortened. It sounds fantastic, but that is what is done. I once believed it, as do millions of Roman Catholics today.

I also learned from God's Word that the Head of the Church is Jesus Christ and not the pope. Christ gave this promise to His people: "Lo, I am with you always, even unto the end of the world." So we need no substitute in His place. He alone bought the Church with His own blood. Like all Roman Catholics, I had called the pope "Holy Father." I know now that we have only one Holy Father, who is in heaven.

The Man-Made Way

Believe me, it is very difficult for Roman Catholic people to get to know God because of the obstacles the popes have placed before them. They canonize saints and keep adding new dogmas, until at last there is nothing left but a man-made structure, mov-

ing further and further away from God's Word.

Jesus was humble. He washed the disciples' feet to show that even though He was Lord and Master He did not exalt Himself. Thus He showed us how to live. There is nothing humble about the pope. He lives in a grand palace with people kneeling before him and kissing his hand. The Roman Catholic people are to be pitied, and we must pray for them. They honestly believe that the Word of Rome is the Word of God. They follow blindly.

I would now like to quote from a Roman Catholic book entitled *The Immaculate Conception*. From it you may further realize how our Lord and Saviour is supplanted through Rome's teaching, by His mother, Mary!

"This is Mary's year! From Dec. 8, 1953, to Dec. 8, 1954, the Catholic Church honors the Queen of Heaven, the Queen *conceived without original sin*, with special prayers, demonstrations and devotions. In her motherly concern for her children, the Church has watched the rapid approach of the enemy from without and the growth of destructive tendencies from within the body of the faithful. In her wisdom, ever guided by the Holy Ghost, *she* has given us the unfailing remedy for Communism, secularism, materialism, and atheism. She has given us the *sinless Mother of God to counteract our sins and those of the world*.

"Just as sin is a fact, so is the sinlessness of Mary; it is an article of faith to be believed under penalty of heresy. The Immaculate Conception, the object of firm belief and pious practice, since the days of the Early Church, was solemnly declared to be included in the body of divinely revealed truth just a century ago. And now, on the anniversary of that declaration, the spotless Virgin is held before our minds as the object of special veneration. The world *has need of her*." (Italics added.)

Pray for Catholics

Reading this a year ago, I believed it and accepted it; but now it hurts me deeply to realize how

far astray the Roman Church has gone. By tradition alone, they make Mary Queen of Heaven. Rome claims she was conceived without sin; God's Word tells us all have sinned and come short of the glory of God. The Virgin Mary is the most holy woman in the Bible. She should be respected and honored by all Christians. But praying to her and celebrating pagan festivals in her honor is an insult to her, and she would be the first to protest such practices.

This, like so many other beliefs of the Roman Catholics, bears no resemblance to the truth that can be found in God's Word through prayerful study. But please, dear friends, do not hate Roman Catholics or hold their religion against them. They do not read the Bible,

as we are encouraged to do, and so cannot distinguish truth from error. Give them brotherly love, and sympathize with them. Remember that Christ died for them as He did for you and me. The Lord Jesus is yearning to bring them into His fold. Give them the Gospel, plenty of love and your earnest prayers.

I get down on my knees daily and thank my Heavenly Father for taking me out of darkness and letting me see the Light. I thank Him for the many blessings He has bestowed upon me.

Three months ago my husband accepted Christ as His Saviour and has left the Roman Catholic Church. God is so good, and we always remember, "When we stop to think, we stop to thank."

Roman Catholic President

(Continued from page 13)

has been and is in countries where she has held, or does hold, sway. Her own history gives the loudest testimony against her.

It should also be remembered that this textbook, with its extravagant claims and program of domination, was endorsed at the time of its publication by the Archbishop of San Francisco, Patrick W. Riordan. His statement with his *Imprimatur* says, in part: "I recommend it in a very special manner to the Rev. Clergy, teachers in our Catholic Institutions, and advanced pupils in our Colleges and Academies. It contains a very able and complete exposition of the doctrines of our Religion." (Vol. i.)

Keep America Free!

The reason the Roman Church, aided by all her organizations, is working most strenuously to have a Catholic elected as President is that such a President would be under moral coercion to support the Roman Church in her effort to "make America Catholic" and to put her intolerant laws into effect.

This has long been her intention. The Third Plenary Council of Baltimore, in the *Pastoral Letter of the Archbishops and Bishops of the United States*, de-

clares:

"It is obvious in countries like our own, where from rudimentary beginnings our organization is only gradually advancing towards perfection, *the full application of these laws is impracticable*; but in proportion as *they become practicable*, it is our desire, not less than that of The Holy See, that *they should go into effect*." (*The Catholic Library*, approved by Archbishop Corrigan, of New York. Emphasis added.)

This shows the alliance between the Roman Church in America and the Holy See—the Vatican. Her dominating purpose is the conquest of America, which, according to her own teaching, would look toward restriction or suppression of Protestants and Protestantism.

Could America, with her history of freedom and equality for all, endure a Roman Catholic President, who would be but a cog in the Vatican machinery for the conquest of America?

The answer rests with every American voter, just as the obligation rests upon every liberty-loving citizen to—Keep America free!

(No part to be reprinted without the permission of the author.)

ST. PATRICK was not an Irishman!

St. Patrick did not drive the snakes from the Emerald Isle!

St. Patrick was *not even a saint!*

And thousands of Irishmen insist emphatically that St. Patrick was *never a Roman Catholic!*

Such startling statements as these of course require explanation. As to Patrick's nationality, he was not born in Ireland. His parents were Britons, not Irish-

the

men. He seems to have been born in Scotland near Dumbarton on the River Clyde. St. Patrick, moreover, could not have evicted the snakes from Ireland, for snakes had been absent from that island long before his birth.

And St. Patrick was not even a saint! That is to say, he was not a saint in the Roman Catholic sense; for he has never been canonized as a saint by the Catholic Church. He "passes as a saint

by **RAYMOND L. COX**

merely by popular usage." (*Schaff-Herzog Encyclopedia*, vol. VIII, p. 384)

But how about Patrick's ecclesiastical affiliation?

The island of Ireland is divided sorely over religion. In the south, Roman Catholicism prevails. In the north, called Ulster, Protestants predominate. The Catholics there call these Irish Protestants "Orangemen" because their predecessors championed William of Orange, a strong Protestant king of England between the years 1689 and 1702.

Now both the Catholics and the Protestants of Ireland claim St. Patrick for their camps.

Who is right? Should Patrick's "color" be green or orange?

In Newark, New Jersey, in the

spring of 1957, this hero wore orange!

Three days before St. Patrick's Day, his statue in front of St. Michael's hospital had been doused with orange paint. The Associated Press report declared: "Someone, apparently an Orangeman from Northern Ireland, dumped orange paint over St. Patrick's statue."

phantom

Considerable commotion was created by this vandalism. Capt. Charles Kelly of the Newark police force commented, "A catastrophe."

Was it a catastrophe?

Not necessarily, because an objective examination of the genuine evidence suggests strongly that St. Patrick was *not* a Roman Catholic!

Lost in Legend

In the past thousand years the real Patrick has almost been lost to history under an avalanche of romance, tradition, myth, and legend. Many investigators of tall tales about "Pat" have tossed up their hands in despair or disgust when one by one the myths have been exploded. Some have become so disillusioned as to deny even that Patrick ever existed.

Now the only actually reliable authorities giving information about Patrick are the three genuine writings that remain from his pen. These are the *Confession*, his *Letters to Coroticus*, and his hymn, "The Breastplate."

From these documents we can

**On March 17
Roman Catholics wear green
in honor of St. Patrick,
patron saint of Ireland. But
Patrick was never a Roman
Catholic, he has never been
canonized by the Roman
Church, and his color should
be orange—not green!**

be sure that Patrick never was ordained as a Roman priest. He never went to Rome. He never recognized the Pope. He never belonged to the Roman Catholic Church. And he never embraced the dogmas and practices which differentiate Roman Catholicism from Protestant Christianity.

In addition, Patrick's family was not Roman Catholic. This appears certain from the facts that Patrick's father, Calpornius, was an ordained deacon in the church, while his paternal grandfather, Potitus, was an ordained presbyter.

The significance of such a situation is decisive. Roman Catholics emphasize clerical celibacy. Their ministers do not marry; but Patrick's father and grandfather were ministers and were married.

"I, Patrick, a Sinner"

Of Roman Catholic ceremonies, doctrines and practices Patrick

saint

appears completely ignorant. He knew and taught nothing of salvation by sacrament. His personal confession reads almost like a modern Evangelical's testimony. He commences with the words, "I, Patrick, a sinner," and what follows sounds strangely reminiscent of Paul's epistles.

He relates how "the Lord gave me a sense of my unbelief," a reference no doubt to what we would call "conviction of sin." Patrick refers to salvation as "the gift of God," and quotes as the condition for receiving the same Christ's words, "Whosoever will believe and be baptized shall be saved." He testifies, moreover, that "the Spirit was fervent in me."

Furthermore, nowhere in Patrick's genuine writing is there any reference to the merits of the saints, to the invocation of the Virgin Mary, to the need for performing penance, to celibacy, indulgences, purgatory, or other distinctly Romanist beliefs. Pat-

rick taught a simple, unadulterated gospel, calling men to the worship and service of the Triune God and proclaiming salvation by faith alone.

It is remarkable, also, that the sphere of Patrick's preaching was largely limited to Ulster. While he did occasionally visit the south of Ireland, "it seems quite certain that he did not visit a large part of the south." (*Schaff-Herzog, loc. cit.*) His missionary movements sound almost like a travelogue of Northern Ireland. Indeed, a clergyman of the Church of Ireland has written, "It is surely one of the ironies of Irish church history, and an indication of the strength of the Patrick tradition in Protestant Ulster, that nearly all the scenes of the Patrick story are laid in those six counties where the British writ still runs." (Michael W. Dewar, in *Christianity Today*, March 4, 1957, p. 3) Nor is the fact without significance that the largest Protestant church in the capital of Southern Ireland is called St. Patrick's Cathedral.

The above facts, plus evidence deduced from Patrick's bad Latin and his ignorance of the Roman rituals, emphasize the truth that he was *not* a Roman Catholic.

But was he a Protestant?

No! There *were* no Protestants before the Reformation, in the sense we attribute to the term. We can hardly call him a "Reformer before the Reformation," for he did not reform a corrupt Christianity; but he evangelized a heathen race. Patrick was not a Roman Catholic. Neither was he a Protestant. Then what was he?

A Sinner Saved by Grace

Patrick was a sinner who found the Saviour who came into the world to save sinners such as himself and such as you and me. He was a genuine Christian, at a time when Ireland was not partitioned into different denominations. But Patrick would feel at home today in the camp of the Bible-believing Protestants. His hymn called "The Breastplate"

reveals how similar was his own faith to ours:

*"I bind to myself today
The strong virtue of the
invocation of the Trinity:
I believe the Trinity in the Unity
The Creator of the Universe.*

*"I bind to myself today
The virtue of the Incarnation
of Christ with his baptism,
The virtue of his crucifixion
with his burial,*

*That I may receive
abundant reward.*

*"Christ with me,
Christ before me,
Christ behind me,
Christ within me.
Christ beneath me,
Christ above me,
Christ at my right,
Christ at my left.
Christ in the fort,
Christ in the chariot seat,
Christ in the poop.*



*The virtue of his resurrection
with his ascension,
The virtue of his coming
on the judgment day . . .*

*"I bind to myself today
God's power to guide me,
God's might to uphold me,
God's wisdom to teach me,
God's eye to watch over me,
God's ear to hear me,
God's word to give me speech,
God's hand to guide me,
God's way to lie before me,
God's shield to shelter me,
God's hope to secure me,
Against the snare of demons,
Against the seduction of vices,
Against the lusts of nature,
Against everyone who
meditates injury to me,
Whether far or near,
whether few or many.*

*"I invoke today all these virtues
Against every hostile,
merciless power
Which may assail my body
and my soul, . . .
Against every knowledge
that binds the soul of man.*

*"Christ, protect me today
Against every poison,
against burning,
Against drowning,
against death-wound,*

*Christ in the heart of everyone
who thinks of me,
Christ in every eye
that sees me,
Christ in every ear
that hears me."*

(*Catholic Encyclopedia*,
vol. XI, p. 556)

Who Are Saints?

Investigation of ecclesiastical antiquities often proves most intriguing. Sometimes, long-standing suppositions are exploded. However, questions like "Was St. Patrick an Orangeman?" are actually a bit academic. Patrick passed on to his reward over fourteen centuries ago. It can benefit a person today but little to learn whether or not Patrick was a Protestant.

But it is possible to propose a question that is quite pertinent to a person's profit forever: Are you a saint?

In 1950 a gala ceremony was held in Rome. The Pope, eleven cardinals, and more than one hundred bishops had gathered to make an eleven-year-old girl a saint. Her name was Maria Goretti.

Of course, she had been dead

for forty-eight years! Her remains had been exhumed and attired in a beautiful white gown. A wax likeness of her head was attached to the skeleton, which was displayed under glass. So great was the crowd that came to witness the ceremony that the rites had to be performed out of doors.

How did Maria Goretti become a saint? Forty-five years after she died, a convocation beatified her—that is, she was proclaimed to belong among “the blessed.” Then in 1950 a consistory canonized her, and she became a saint forty-eight years after her death. That is one way by which people are *proclaimed* to be saints.

Now Patrick has been dead for almost fifteen hundred years, and he has not yet been canonized in Rome. He is not officially a Saint of the Roman Catholic Church. But he is officially a saint in “the general assembly and church of the firstborn which are written in heaven.” (Heb. 12:23) It is certainly more to be desired to be canonized by Christ than by any church.

Moreover, St. Patrick was actually a saint before he passed away. A person does not have to wait until after death to become a saint. Men do not have to wait until after they die to find out that they are saints.

Are You a Saint?

The Apostle Paul, in I Corinthians 1:2, includes among the company of saints “all that in every place call upon the name of Jesus Christ our Lord.”

How then does a person become a saint? By calling upon the name of the Lord in faith. “Whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:13) And “all who in every place call upon the name of Jesus Christ our Lord” are numbered among the saints. The saints are thus the saved. They need not die to become sainted. They do not need beatification or ecclesiastical canonization. A person becomes a saint immediately upon his salvation.

Now, unfortunately, all saints do not appear to be saints; but

God’s work in a human life should not be judged until it is completed. Give God time to finish His handiwork among the saints. The finished product will be on display in glory on the sea of glass before the emerald throne. No human being will intrude into those holy surroundings unless he is indeed a saint *before* he leaves this world.

More important than whether Patrick was a Protestant is the question: are *you* a saint? Patrick became a saint by calling on Christ for salvation. He went directly to Jesus, and the Saviour did not cast him out. If you have gone directly to Jesus, if you have believed upon Him, then He has already constituted and “canonized” you as a saint.

“The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.” (Ephesians 1:17)

Easter Eagerness

(Continued from page 15)

Him there is no salvation.

What eagerness should be ours to cry out with Thomas of old, “My Lord and My God.” How can anyone tarry and delay and with lack of decision on Easter Day contemplate the miracle of miracles, the resurrection of Christ, think of Him with all His assertions about eternal things, and then do nothing. That Easter eagerness to lay hold upon Christ and acknowledge Him and serve Him should be ours this day. “My Lord and My God!” “I’ll go where you want me to go, dear Lord, I’ll say what you want me to say. . . . I’ll do what you want me to do. . . . I’ll be what you want me to be.” Such should be the eager response of every life.

The divine power that was in Him is for us. Paul wanted to know Christ and the power of His resurrection. We need that power, for the power of His resurrection is sufficient to lift us out of the life of sins and trespasses, in which we are dead, unto newness of life, a new heart, new desires, new feelings, new hope, and even eternal life. Thus we should be

eager to lay hold upon Him, for it means that new life that will never end. Otherwise, we face eternal death, dying and always to die.

THERE WAS on that first Easter, also, an eagerness to obey and to worship. The faithful women were commanded to go and tell others, and they ran to bring the word. Ever Christ’s word is “Go,” until all know of Him as Saviour.

Jesus said, “All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have said unto you; and lo, I am with you always, even unto the end of the world.”

That is His great “Go,” and on this Easter day we should have the old time Easter eagerness, under the direction of the Spirit of God, to share with others the glorious truth about Him, and that it really means something that vitally concerns every soul.

There was an eagerness to fellowship with Him and worship Him. How gladly they laid hold upon Him, and how much they delighted in His presence and in His words. To them He was the great “All in All.”

God grant that there might seize us this Easter Day an Easter eagerness to worship Him and fellowship with Him. Most of us in this vast audience look upon this church as our church home. It is a place to which Christ comes and in which we find Him and meet with Him and fellowship with Him. Mystery of mysteries and miracle of miracles, but it is true!

How eagerly we should come to this place to know more of the One, the only Saviour, the only one who can be a daily Saviour and make every day a day of triumph and joy. God give us eagerness for this fellowship with Him and obedience to Him, and an Easter eagerness to tell others about Him, and win them as His disciples.



Catholics Oppose Y.M.C.A.

Reportedly irked by full-scale activities in Cotabato, Philippines, headed by prominent residents, Diocesan Bishop Mongeau issued a statement prohibiting Catholics from attending all "Y" movements, claiming, "These activities deceived several Catholics, because the real purpose in getting them to participate was to convert them to Protestantism."

Joining the Bishop in his denouncement of the Y.M.C.A. were the members of the faculty of the Notre Dame Colleges, which form one of the outstanding Jesuit-run institutions in this province. Cotabato was a former citadel of Mohammedanism, but today is a center of Jesuit activity.

Freedom in Italy

Italy's Constitutional High Court, a fifteen-man tribunal similar to the U.S. Supreme Court, handed down a decision upholding the right of all religious communities to open and operate houses of worship without police authorization. Protestant leaders in Italy consider the rulings an important victory in their fight for full freedom of religion.

The Roman Catholic Church has put forth every effort, with police cooperation, to hinder the progress of their noteworthy missionary efforts. Conflicts with local priests and authorities have resulted in Protestant missionaries being hailed into court for trial.

Italy's highest tribunal declared that the country's eleven-year-old republican Constitution proclaims all religions equally free before the law and grants full liberty to all citizens in professing their faith. However, local situations in Italy are still subject to forces which have not always observed the law and still can be a hindering force in the way of evangelization efforts in Italy.

Rome's Fifth Column

The President of Loyola University reported that one-third of Chicago's elementary and secondary public school principals are Loyola-trained, saying, "As a community university, serving Chicago, Loyola is most interested in answering the Government's call to improve the skills and intellectual resources of our youth through intensive teacher education."

Roman Church Honors Chicago's Police

Chief Thomas V. Lyons of Chicago's uniformed police was elected to his fourth term as president of St. Jude's League. Sheriff Frank G. Sain and Deputy Police Commissioner Kyran Phelan were elected vice presidents, at a meeting at St. Jude's Hall. Also honored by reelection were Detective William O'Brien, treasurer; Lt. Michael Leahy, recording secretary; and Patrick Degan, state parole officer, financial secretary. It is worth noting the national origins of these names.

Drinking in Nation's Capital

Drinking in our capital has become so bad that constructive action is necessary to restrain it. A belated step in the right direction was taken by the Commissioner of the District of Columbia, who proposes to recommend to Congress that the minimum age for drinking in the city be increased from eighteen to twenty-one.

According to Washington's Police Captain John F. Ryan, of the juvenile bureau, teenagers from Virginia and Maryland are being lured into the District of Columbia because they cannot obtain intoxicants in their home states.

More than five hundred youths a year are arrested for intoxication in the nation's capital but many hundreds more imbibe who are not arrested.

Persecution of Chinese Protestants

Communist China's war against the churches continues unabated, although not so much publicity is given to it in our papers, especially if it is Protestant persecution. However, Chinese provincial newspapers occasionally publish lengthy reports of meetings lasting months, during which churchmen loyal to their faith are denounced as "rightists" and "reactionaries."

A copy of the *Anhui Daily News*, published in Hopei, capital city of Anhwei province, reported the denunciation of seven Chinese Protestant leaders during a 70-day rally there. The paper said that by holding meetings the churchmen "undermined local production efforts," because Christians took time off from the fields to attend the gatherings.

Canadian Barristers Stunned

Chief Justice E. K. Williams of Manitoba handed down a decision recently that literally stunned not only the people of his province but the legal profession as well when he ruled that parents cannot change the religion of their children once they have been baptized. He has thus decreed that a child be returned to its Roman Catholic mother because the adopting parents raised it as a Protestant—even though with the real mother's written permission.

Particularly concerned over this decision were adoption agency officials, for if this decision is upheld it could mean that all adoptions involving a change in religion are illegal.

Manitoba has many more Roman Catholic than Protestant children available for adoption.

The Chief Justice ruled that baptism as a Roman Catholic showed preference "once and for all; and the mother lost the power to consent to the child being placed with a Protestant family."

The *Manitoba Bar Association News* stated that the mother had signed a "Protestant authorization for adoption." The authorization contained the words, "it is my desire that my child be placed in a Protestant home and raised in the Protestant faith." Later the mother sought to regain custody of the child, and Chief Justice Williams has made this ruling, binding in this case and all future cases, that the baptism is the deciding factor and that thereafter the parent has no right to change the child's religion.

Papal Inquiry Sought

The Dominican Revolutionary party called on Pope John XXIII to open a papal inquiry into the support it charges the Roman Catholic Church has given Generalissimo Rafael L. Trujillo in the Dominican Republic.

The appeal was signed by Nicholas Silfa of New York, the party's representative in the United States. A political exile for twenty-two years, Mr. Silfa referred to himself as a devout Catholic and a veteran who served with the United States Army in World War II.

The charge is that representatives of the Roman Catholic Church were active in supporting the Trujillo dictatorship both in the Dominican Republic and in the United States. He referred in particular to letters from ecclesiastical representatives, published in the *New York Times* and other newspapers in the U. S., in which the writers defended "the regime of Generalissimo Trujillo in exceedingly emphatic language and in utter disregard of the truth."

Denounce Resolution to Recognize Reds

Sixty Chinese and American missionaries, pastors, and elders in Formosa, representing some fifty-seven Christian churches and missionary organizations of Free China, unitedly voiced their strong opposition to the recent resolution of the World Study Conference of the U. S. National Council of Churches, urging American recognition of Red China, and the admission of the Peiping Government into the United Nations Organization.

In a meeting presided over by Hou Tien-Ming, acting President of the Chinese Christian Association, these leaders resolved to send separate cables to the National Council of Churches and the United Nations and President Eisenhower, expressing their unanimous objection to the National Council resolution.

Meanwhile, other Christian groups sent individual protests to the National Council from the Orient. Dick Hillis, General Director of the Orient Crusades in Taipei, urged the National Council to reject the resolution with these words: "Such a recognition will destroy the faith and hope of millions." His cable also said, "The church should have no part in condoning the brutal enslavement of one fourth of the world's population by atheistic Communism." Dick Hillis also sent a similar separate cable to Vice President Richard Nixon.

No Guarantee with St. Christopher

At St. Mary's College, Notre Dame, Indiana, nine hundred Sisters recently attended a national conference on traffic-safety education for Roman Catholic schools. Arthur Conrad, traffic specialist of Chicago and organizer of the conference, told the participants that a St. Christopher medal is not a guarantee against highway accidents but a reminder of the ideals of good travel.

To Make America Catholic

A wayside shrine dedicated to Our Lady of Lourdes will be erected in the center of America's busiest transcontinental highway, U. S. Route 66, upon taxpayers' ground.

Bishop William A. O'Connor, of Springfield, Illinois, has given his approval for the erection of the shrine. Route 66 is a four-lane divided highway through Litchfield, and the shrine will be in a parkway between the two concrete lanes.

A white marble statue of Our Lady of Lourdes is now being carved at Carrara, Italy. The statue will be set in a grotto, topped by the traditional peaked hood, in a rustic setting.

Shocked by the Bishop

Bishop Muller of Havana made the statement that he sanctioned execution of Batista leaders. To this Batista replied that he was shocked at such press reports. He termed the Bishop a good friend of the Batista family and named him as the prelate who married Batista and his present wife. Said Batista, "I refuse to believe that my good friend would say such a thing. One commandment that every Christian observes is 'Thou shalt not kill.'"

Meanwhile firing squads echoed through Cuba as the rebels resumed executing Batistas under new orders to "shoot every one of these murderers." Revolutionary leaders estimate that 20,000 Cubans died, were tortured or otherwise suffered during Batista's second six-year period in power.

Let John Q. Pay

One of the last acts of Pope Pius XI was to urge Roman Catholics throughout the world to "demand" that their governments give more financial support to Catholic sectarian schools.

Reports of Government grants such as the following appear constantly in

Roman Catholic publications. They are too numerous to quote.

"A \$10,802 capital contribution from the federal government will implement the establishment for students at St. Joseph's College of a \$12,000 loan fund under the terms of Title II of Public Law 85-864, the National Defense Education Act. . . . More funds may be available next year."

"Seattle University has been awarded a \$17,400 contract by Army Ordnance for basic research on the influence of temperature and stress on titanium. The school is operated by the Jesuits."

A recent Protestant publication warns: "In the coming session of Congress a well organized, foreign-controlled religious organization will stage an all-out attack on our wall of church-state separation by demanding public tax support for its sectarian schools." *Praemonitus praemunitus*, said the ancient Romans: Forewarned is forearmed.

The Pope's Other Self

The State Department said in Washington, D. C., that it will recognize the new Pontiff of the Roman Catholic Church as the sovereign chief of the state of Vatican City but that his role as head of the tiny 128-acre state is "separate and distinct" from his position as spiritual leader of the Roman Catholic Church. Raymond T. Yingling, assistant legal adviser to Secretary John Foster Dulles, attempting to clarify the status of the Pope as a civil ruler in the eyes of the United States law, said:

"The department understands that the Pope is both the head of the Roman Catholic Church, and, in a distinct and separate capacity, Chief of State of the Vatican City."

States' Right to Enact Sunday Laws Upheld

The United States Supreme Court rejected two constitutional appeals from business firms convicted of violating Ohio's Sunday laws. In a *unanimous opinion* the Court refused to review the cases. As it did last year in Arkansas and New Jersey, the Supreme Court turned a deaf ear to similar appeals from Sunday laws. Refusal of the Justices to entertain the appeals from Ohio settles, as firmly as can be settled in American law, the fact that it is constitutional for the State to enact such laws as they see fit, restricting the right of business to operate on Sunday—or any other day of the week.

WHAT DO you KNOW ABOUT

Mary Magdalene

—Or, to change the emphasis, what do you know about Mary Magdalene? Chances are, this provocative article will send you scurrying to your Bible

—which is precisely what the author intended you to do.

Whether or not you accept the author's thesis—and it can be argued to a point—is up to you. But if he challenged you to test your commonly accepted beliefs by the canon of Scripture, to “prove all things [and] hold fast that which is good,” then the editors will feel justified in presenting this unusual article to the readers of CHRISTIAN HERITAGE.

BY THE REV. GEORGE A. BROWN

WHO, AS A MATTER of actual, historic fact, was Mary Magdalene?

Had she been, in the Biblical sense of the word “sinner,” a harlot?

Opinions differ radically concerning both these questions. In our search for truth concerning these two questions let us consider first her identity.

Who Was Mary Magdalene?

The designation “Magdalene” was very likely given to Mary in order to distinguish her from the other Marys mentioned in the Gospels. This identifying word was applied to her owing to the fact that she was originally, or at least formerly, from the little village of Magdala, now called el-Mejdel, located on the western shore of the Sea of Galilee not far from Tiberias. It is certainly worthy of note that wherever she is mentioned in the Gospels she

is always called “Mary Magdalene,” with but two exceptions, one, when John uses the simple name “Mary,” and the other when she is so addressed by her risen Lord. (John 20:11, 16)

Among the most devoted followers of Jesus during His earthly ministry were “certain women, which had been healed of evil spirits and infirmities . . . which ministered unto Him of their substance.” (Luke 8:1-3) The most prominent of these appears to have been Mary Magdalene.

Dr. Samuel J. Andrews says of her: “From the fact that she ‘ministered to the Lord of her substance,’ the inference has been drawn that she had some wealth; and from the position of her name before those of Joanna and Susanna, in Luke 8:3, and elsewhere, we may infer that she was a woman of rank. But whether these inferences be or be not correct, she was certainly very

prominent among the disciples.” (*The Life of Our Lord*, p. 285)

Although much has been written concerning the identity of Mary Magdalene, writings have dwelt more particularly with her character before she met Jesus and became one of His most faithful followers.

Mary Magdalene's Character

In beginning their story of her life, McClintock and Strong declare her to be “one of the most interesting, but at the same time most contradictorily-interpreted characters in the New Testament.” (*Biblical, Theological and Ecclesiastical Cyclopedia*, p. 841)

That the Church of Rome has been and still is foremost among those who believe and teach that Mary Magdalene was an unchaste woman before she came to know Jesus Christ as her Lord and Saviour and from that time was one of His outstanding disciples is abundantly proven by a number of considerations that are plainly seen in its past history and present day practice.

The Roman Church has instituted and fostered, and continues to carry on, organizations, agencies and observances founded upon the belief that Mary Magdalene had once been a woman of bad character and ill repute. One of these institutions is “The Religious Order of Magdalen” which McClintock and Strong de-

scribe as "a denomination given to divers communities of nuns, consisting generally of reformed prostitutes; sometimes also called Magdalenettes. . . . The term originated in the mistaken notion that Mary Magdalen, of whom we read in the Gospel, was a woman of bad character; a notion which is still very prevalent, notwithstanding the increased attention that has been given to the interpretation of holy Scripture." (*Cyclopedia*, p. 632)

Another outgrowth of this mistaken notion held by the Roman Catholics is their observance of the "Feast of St. Mary Magdalene," which is celebrated annually on the 22nd day of July. The fact that the Scripture lesson for this occasion is the "woman which was a sinner," recorded in Luke 7:36-50, implies their belief that this woman was none other than Mary Magdalene. Hence it is that "her name has passed into all the languages of Western Christendom as expressive of a female penitent." (*McClintock and Strong Cyclopedia*, p. 844)

In addition to all this the Jesuit Fathers of Loyola University have prepared, together with a number of other films to be used in parochial schools and religious instruction classes, a film that bears the title *Mary Magdalene*. In a list of these films it is described as "an interesting fictional story woven around the life of Mary Magdalene and the events leading up to her conversion. The scene at Simon's banquet table, with Mary washing Jesus' feet when He says to her 'Thy sins are forgiven thee,' dramatically recreates the closing of the gospel story of the Penitent Woman." (Catalogue of Sunray Films, Inc.) Notice that this film is said to be a "fictional story," which it most certainly is; for it is not at all "according to the scriptures."

Popular Misrepresentation

Besides the Church of Rome, probably no one has given wider circulation to the widespread belief that Mary Magdalene was at one time "a fallen woman" than the late Cecil B. DeMille, who represented her as such in his

popular motion picture of the life of Christ, *The King of Kings*, which has been shown and is thus known throughout Christendom.

Some years ago a national committee, known as "The King of Kings Committee," was formed to promote the more extensive showing of this picture. One of the surprising things about this committee is the fact that some of the members are leading ministers in their respective denominations which are supposed to be evangelical, Bible-believing churches and therefore utterly opposed to such baseless traditions and unscriptural stories as have been, and are still being, told about Mary Magdalene.

In order to be sure I was right concerning the representation of Mary Magdalene as a harlot in *The King of Kings*, I wrote to the above-mentioned committee and made definite inquiry about it. In reply I received a letter from the Executive Secretary saying, among other things, "In answer to your letter concerning Mary Magdalene, I am glad to supply the information which you requested. She is shown, as *the New Testament describes her*, as a sinful woman until she meets Christ." (Italics mine.)

But does the New Testament describe Mary Magdalene "as a sinful woman until she meets Christ"? This question will be answered later in this study.

The tradition that Mary Magdalene was "a woman of the street" before her conversion has evidently convinced G. & C. Merriam Co., Publishers of *Webster's New Collegiate Dictionary* (Copyright 1959, p. 504) to define "Magdalen, Magdalene" as follows: "1. Mary Magdalene; —used with the. 2. (not cap.) a. A reformed prostitute. b. A house of refuge or reformatory for prostitutes." Thus the implication that Mary Magdalene was a prostitute in her earlier life and "a reformed prostitute" in her later years is so apparent in this definition as to be accepted by the reader.

No Scriptural Proof

We have a number of notable Bible scholars, teachers, commen-

tators, and other Christian writers who are of the unanimous opinion that there is absolutely no historical proof in so-called secular literature, much less in the Gospels, that Mary Magdalene had ever been a prostitute and that to claim that she had been such is an absolutely unfounded and therefore unjustifiable and false accusation. The testimony of some of this distinguished company follows.

Dr. John D. Davis says, "The old belief that she (Mary Magdalene) had been a woman of bad character, from which the word Magdalen has arisen, rests merely on the fact that the first mention of her (Luke 8:2) follows closely upon the account of the sinful woman who anointed the Saviour's feet in a city of Galilee (Luke 7:36-50). This however is hardly sufficient proof." (*Dictionary of the Bible*, 1921 edition, p. 480.)

Dr. J. C. Ryle writes, "There is nothing in the New Testament to justify the common notion that Mary Magdalene had been a sinner against the seventh commandment more than other commandments. There is no scriptural warrant for calling asylums intended for fallen women, 'Magdalene Hospitals.' No better authority can be discovered for the common idea on the subject than tradition." (*Expository Thoughts on the Gospels, Mark*, pp. 359, 360.)

Dr. Ryle says further, "A vast amount of needless obloquy has been heaped upon her memory, as if she was once a habitual sinner against the seventh commandment, yet there is literally no evidence whatever that she was anything of the kind!" (*Expository Thoughts on the Gospels, John*, Vol. III, p. 347.)

Dr. Charles R. Erdman bears like testimony concerning Mary Magdalene when he says, "It is a cruel and unfounded tradition which suggests that she had been a woman of evil character. She had been a great sufferer, indeed, to whom Jesus had brought relief, and her gratitude had deepened into a devoted love" (*Exposition of the Gospel of Mark*, p. 199.)

And Mr. Henry H. Halley, speaking of the women who followed Jesus (Luke 8:1-3), says, "Mary Magdalene was the most prominent and outstanding leader among the women. She is named more than any of the others, and usually first. . . . That she was named among those who 'ministered of their substance,' 3, suggests that she was a woman of some wealth. That she had been healed of 'seven demons,' 2, is no indication that she was unchaste. Demons caused sickness and disease of various kinds (see under Mark 5:1-20), but are nowhere connected with human immorality. Unquestionably she was a woman of unblemished character. She was *not* the sinful woman of the preceding chapters. It is simply unthinkable that Jesus would accept a common prostitute as the leading woman of his group." (*Pocket Bible Handbook*, Ed. 1946, p. 447.)

Additional quotations from authors of works on the life of Christ, commentators on the Gospels and other writers could be given if space permitted and if any more were deemed necessary, but certainly the foregoing are sufficient to challenge the belief and teaching that before she met Christ Mary Magdalene had been an immoral woman, a common prostitute, as utterly unfounded tradition still represents her.

Since the majority of those who insist that Mary Magdalene had been a harlot before meeting Christ identify her with the unnamed woman of Luke VII, we are interested just now in what only a few of the many credible witnesses who might be summoned to testify in this important case have to say in reply to this false charge, for which there is not the slightest evidence in the New Testament Scriptures.

Who Was the Woman Who Sinned?

Dr. Alfred Edersheim, after referring to the error of making Mary Magdalene the "woman who was a sinner" of Luke VII, says, "Another, and perhaps even more painful, mistake is

the attempt of certain critics to identify this history with the much later anointing of Christ at Bethany. Yet the two narratives have nothing in common, save that in each case there was a 'Simon,' perhaps the commonest of Jewish names . . . and that Christ, and those who were present, spoke and acted in accordance with other passages in the Gospel-history; that is, true to their respective histories. But such twofold anointing—the first, at the beginning of His works of mercy, of the feet by a forgiven, loving sinner on whom the Sun had just risen; the second, of His head, by a loving disciple, when the full-orbed Sun was setting in blood, at the close of His Ministry—is, as in the twofold purgation of the Temple at the beginning and close of His work, only like the completing of the circle of His life." (*The Life and Times of Jesus the Messiah*, Vol. I, p. 563)

Therefore we must agree with McClintock and Strong who, after discussing the various theories as to the anointing of Jesus, give it as their final judgment that "We are left to the conclusion adopted by the great majority of interpreters, that the Gospels record two anointings, one in some city unnamed (Capernaum and Nain have been suggested), during our Lord's Galilean ministry (Luke VII), the other at Bethany, before the last entry into Jerusalem (Matt. XXVI; Mark XIV; John XII)." (*Cyclopedia* p. 843.) They also bear witness to the fact that "there is not the slightest trace of the life of Mary of Bethany ever having been one of open and flagrant impurity." (*Cyclopedia* p. 843)

Dr. Charles R. Erdman says, "By an unfortunate error of interpretation this woman (of Luke VII) has been confused with Mary of Magdala or with Mary of Bethany. These three persons should be, however, absolutely distinct. It is true that Jesus delivered the first of these from demoniac possession, and that the second, like the woman in this story (Luke VII) anointed his feet with perfume, but there

is every reason for belief that of the three only this woman was reputed to be a sinner."

Dr. J. C. Ryle says, "There is not the slightest evidence in Scripture that the 'woman who was a sinner' was Mary Magdalene. . . . There is no evidence that Mary Magdalene was the sister of Martha and Lazarus, and lived at Bethany. Above all, there is not the least proof in Scripture that Mary Magdalene had ever been 'a woman that was a sinner' against the seventh commandment." (*Expository Thoughts on the Gospels, Luke*, Vol. II, p. 240)

Dr. Cunningham Geike makes the following comment: "A surpassing interest attaches to Mary Magdalene, from her unfounded identification with the fallen penitent who did Jesus honour in the house of the Pharisee Simon. There is nothing whatever to connect her with that narrative, for to think that she lived a sinful life, from the fact of her having suffered from demoniacal possession, confounds what the New Testament distinguishes by the clearest language." (*The Life and Works of Christ*, Vol. II, p. 120)

To give brief comments from others: Jamieson, Fausset and Brown: "There is no ground whatever for the popular notion that this woman (of Luke VII) was Mary Magdalene, nor do we know what her name was." (*Commentary on the New Testament*, pp. 105, 106) Dr. Alfred Edersheim, writing of the unchaste woman of Luke VII: "We understand the infinite delicacy that left her unnamed. . . . And we mark, in contrast, the coarse clumsiness which, without any reason for the assertion, to meet the cravings of morbid curiosity, or for saint-worship, has associated her history with the name of Mary Magdalene." Adding, "The untenableness of this strange hypothesis has been shown in almost all commentaries." (*The Life and Times of Jesus The Messiah*, Vol. I, p. 563)

Note the comment in Funk and Wagnall's *Standard Dictionary*

(Continued on page 29)

THE FOUR PILLARS OF THE AMERICAN WAY OF LIFE

"No people in history who have lost their freedom ever deliberately and knowingly voted its abandonment. In every case it was taken from them by conquest or stealth."

WHEN I THINK of our unique American way of life I am reminded of a spacious temple filled with rare, precious treasures, which are the common property of us all. They are ours by inheritance, for none of us helped create them. Therefore, we owe those who have gone before us a great debt of gratitude which we can repay only by retaining what they secured for us at great cost.

This treasure-laden temple is supported by four beautiful massive pillars. Should a single one of them be removed, the whole magnificent structure would collapse in ruin, utterly destroying the precious contents stored therein. Their names are Faith in God, Faith in ourselves, Faith in each other, and Faith in freedom.

FAITH IN GOD

The first and most important of these is Faith in God. It may seem strange that I should find it necessary to discuss a subject such as this, because almost everyone fully agrees with me. Nevertheless, I feel impelled to do so because of persistent, unrelenting attacks upon our Christian Faith by the disciples of an atheistic foreign ideology under whose baleful influence almost half the population of the world lives today. This unhappy fact makes it imperative that each of

By J. C. PENNEY

us who adheres to the faith of our Fathers should reaffirm it at every opportunity.

We are an extraordinary people, living in a critical age and confronted with problems so vast the human mind can scarcely encompass them. In a very definite sense these problems stem from two sources, namely, what the American people always have been in their individual, spiritual makeup, and what our nation has become politically and economically. In trying to explain our spiritual origin, I can do no better than quote Nathaniel Morton, one of the Pilgrim Fathers who was the historian of the first years of Plymouth Colony. His purpose in recording the story, he says, was to show that "God brought a vine into the wilderness . . . cast out the heathen, and planted it: made room for it, and caused it to take root; and it filled the land." In other words he believed that God led the Pilgrims to the New World, and be-

came the guardian of the nation they founded.

Do you believe that? I do. My Old-School-Baptist Minister father taught it to me in my youth. After many years of experience and observation, I believe it more firmly today than I ever did before.

Who were these Pilgrim Fathers, and what made them what they were? Briefly, they were a handful of freedom-loving men and women who, finding it impossible to live under the severe oppression of medieval England, fled to Holland in 1608. Twelve years later they hopefully crossed the Atlantic Ocean and settled upon the forbidding, primitive New England coast. Before they disembarked they embodied their ideas of government in the famous Mayflower Compact. By this simple act they created a miniature state of their own, dedicated to the fundamental proposition that all men should be free in politics, free in the exercise of religion, free in speech, and free in action within the limits of law.

What was the primary source of those revolutionary propositions which were in due time destined to be incorporated in the flaming Declaration of Independence and the living Constitution of the United States? The answer is brief; it was the Holy Bible.

* * * * *

J. C. Penney founded the chain of department stores that bear his name. His inspiring article first appeared in the New Age magazine for July 1957.

Taking the laws of God as they understood them, they laid the cornerstone of "government of the people, by the people, and for the people." Under a government of that kind, plus a new, free economy developed under it, America became strong. Being free to plan and work, her people forged ahead of all others in many respects. I merely state a fact when I say that the America they founded has always been the shining land of opportunity, the fulfillment of man's dearest hopes.

"The surest way to lose that freedom which graces our American way of life is for those who possess it to grow unconcerned about it. If that ever happens, someone will surely take it from us."

Without their planning or even desiring it, that land has been lifted to the loftiest peak of world power, influence and leadership. It is no exaggeration to say that today America is the sole hope of free men, the last reservoir of spiritual and material aid for a stricken world. What we are, what we say, what we do will determine the shape of world history for ages to come. In the presence of this frightening responsibility it is the solemn duty of each of us to shoulder his responsibility with that profound, unfaltering faith in God which moved, strengthened and inspired our Pilgrim forebears.

FAITH IN OURSELVES

The second pillar supporting the great treasure house of our American way of life is faith in ourselves. In this also we find inspiration and example in the experience of the Pilgrims. It was midwinter, 1620, when they landed at Plymouth. They were three thousand miles from home, kindred, and the common, everyday advantages of life. Confronting them was an untouched, virgin wilderness inhabited only by wild beasts and Indians. As viewed from the vantage point of mod-

ern days, the prospect was wholly discouraging and extremely harsh. But they were undaunted! They believed they could conquer, and they did. Their faith in God and themselves carried them through triumphantly. Thus was born in the American people a sturdy, independent spirit which continues to this day.

The achievements of this God-fearing self-reliant nation are without precedent in the history of the world. They have developed and maintained an economy which enables them to be the best fed, best housed, best paid, and best clothed people in the world. In its more than three hundred years they have never known a famine. Over one-third of the world's total income goes to Americans. They constitute only seven percent of the world's population and live on six percent of the world's surface, yet they produce fifty percent of the world's manufactured products.

Such illustrations as these might be multiplied indefinitely to emphasize the fact that these self-confident people, who believed God founded the nation, made greater progress than any other during the period of its existence. Beginning with only their bare hands, they transformed more than three million square miles of wilderness into a prosperous, highly civilized nation. All of this was accomplished

"Only the free can be strong."

primarily because the American people had faith in themselves.

FAITH IN EACH OTHER

The third pillar supporting the American way of life is faith in each other. This follows naturally upon faith in God and faith in themselves. When the Pilgrims set out for the New World, they knew that the success of their enterprise, their future, and their very lives depended upon the courage, loyalty and integrity of their companions. The Compact they signed before going ashore



MR. J. C. PENNEY

solemnly declared their confidence in each other when it said, "We . . . do by these presents . . . in the presence of God and one another, covenant . . . ourselves together into a body politic . . ."

A century and a half later, the members of the Continental Congress closed their momentous Declaration of Independence with these significant words, "We mutually pledge to each other our Lives, our Fortunes, and our sacred Honor." These words were written by men who faced a grim, perilous future with only an unshakeable faith in God and their fellow countrymen to sustain them. During the long, hard days of the Revolutionary struggle, there were times when about all that remained to them was their faith in each other. From this unfailing source they summoned strength to carry on. In the end, the ratification of the Constitution of the United States proclaimed the fact that the American people were indeed one in thought, purpose, heart, and destiny.

Today, as of yore, this mighty pillar undergirds our way of life. We may differ in politics, religion and outlook upon life in general, but we do so with mutual trust and respect. All that we ask of each other, whether we were born here or came as immigrants, is that we be loyal Americans.

Today a grim shadow rests upon the world. People in Russia,

behind the Iron Curtain, and in the satellite countries live daily in fear of each other, of their own government, and of the rest of the world. Meanwhile, the people of the western free world listen with dread for every word that comes from Moscow. Brotherhood languishes, and national treasure is largely devoted to the production of weapons of destruction.

I do not exaggerate when I say that the hope of the world for that mutual trust which constitutes the foundation for international harmony and good will lies in Americans maintaining and strengthening their faith in each other. If we fail in that, both we and the free world will fall under the shadow of the same degenerating influence which has created stark fear elsewhere on the earth. But we will not fail. Instead, we will, in the face of

"Without a doubt the greatest contribution we Americans can make to the progress of mankind is the preservation of our time-tested way of life."

common danger, adjust our differences and march courageously forward in the defense of our way of life and the fulfillment of our God-given destiny.

FAITH IN FREEDOM

The fourth pillar is faith in freedom. We Americans, having been born free, seem to take our freedom for granted. We accept it as we do such universal blessings as the air we breathe, the water we drink, and the food we eat. And yet I know that every one of us, if faced with the single, definite proposition of voting for freedom or slavery, would choose freedom. The solemn truth is that no people in history who have lost their freedom ever deliberately and knowingly voted its abandonment. In every case it was taken from them by conquest or stealth.

In 1790 John Philpot Curran, an Irish patriot, expressed a pro-

found truth when he declared, "The condition under which God hath given liberty to man is eternal vigilance; which condition, if he break, servitude is at once the consequence of his crime, and the punishment of his guilt." The surest way to lose that freedom which graces our American way of life is for those who possess it to grow unconcerned about it. If that ever happens, somebody will surely take it from us. Only the free can be strong, because only under the aegis of freedom is the full creative and productive genius of man unleashed.

That is why most of the epoch-making scientific and industrial advances, the highest wages, and best working conditions in the world originated here. This is also why Americans are far ahead of the rest of the world in harnessing mechanical power to man-killing tasks. Remember, 99 percent of the muscular work formerly done by human beings is now performed by machines, most of which were invented by free Americans. When they discovered that it was cheaper to harness mechanical energy than to use muscular power, slavery was doomed on this continent. By the same token, it is doomed in all the earth.

Without a doubt the greatest contribution we Americans can make to the progress of mankind is the preservation of our time-tested way of life. Every day brings fresh proof that the rest of the world is confronted with the inescapable necessity for choosing between that way and the cruel, godless system promoted by the disciples of Marxism. Although the future appears shrouded in gloom and the road ahead may be long and dreary, I am convinced that faith in God, faith in ourselves, faith in each other, and faith in freedom will finally prevail among us.

ERRATUM: In the December CHRISTIAN HERITAGE, in the article entitled "The Papal Tiara," the cost of the Ghiberti *triregnum* was given as \$1,650,000,000. The amount should have been \$1,650,000.00.

Mary Magdalene

(Continued from page 26)

(Edition II, 1895, p. 1064) by way of contrast with the absence of any such sentiment in Webster's *New Collegiate Dictionary*: "Magdalen—A repentant harlot, an allusion to Mary Magdalene, of the New Testament, improperly identified by tradition with the 'woman which was a sinner' of Luke VII, 37-50."

What Saith the Scripture?

The name "Mary Magdalene" occurs twelve times in the four Gospels. It is found three times in Matthew, four times in Mark, two times in Luke and three times in John. In addition, as already noted, the name "Mary" is used twice, making a total of fourteen times this woman is mentioned in the New Testament.

It is also interesting to note that her name is associated once with the names of three other women, five times with the names of two other women, three times with the name of one other woman, and five times by itself. It is hoped that the reader may follow the example of the "more noble Bereans" and both look these scriptures up and read them.

No doubt people throughout the world, till the end of time, will continue to believe and tell the utterly false story that Mary Magdalene was a woman of immoral character before she met Christ. It will still ever remain true that the New Testament Scriptures nowhere teach, or even make the remotest allusion to, such a slanderous thing. Nor will those who make this false charge against her ever be able to produce the least evidence to prove their baseless claim against the one of whom the poet has most appropriately written:

*"Not she with traitorous kiss
her Master stung,
Not she denied Him
with unfaithful tongue;
She, when apostles fled,
could danger brave,
Last at the cross,
and earliest at His grave."*

OPEN FORUM

★ Views and opinions expressed in this department do not necessarily represent the viewpoint of this magazine.

"Hate" Literature and the Mails

Dear Dr. Montaña:

The following is a news item from the Associated Press, Washington, D.C. (Oct. 23), which I thought might interest you:

"Government lawyers plan to study the possibility of drafting more effective laws to bar hate literature from the mails.

"Legal officials of the Post Office and Justice Department said this yesterday after a conference on the problem. The conference was called after recent bombings of Jewish houses of worship in Atlanta and in Peoria, Ill.

"Herbert B. Warburton, the Post Office's general counsel, and Asst. Atty. Gen. Malcolm Anderson agreed that many publications aimed against racial and religious groups 'will not violate present laws even though they are warped and abhorrent.'

"Warburton, who reported a substantial increase in mailing of hate literature, said the postal service has no authority to open sealed first-class mail for inspection."

Rome is working fast, isn't she? She could manufacture "hate" out of almost anything which challenges her political intrigues.

I am predicting she is going to use every means to push this plot through the next Congress.

She doesn't want anything going through the mail that would arouse Americans before the election in 1960, which might defeat her purpose to "make America Catholic."

W. LUTHER STEVENS
Carlisle, Pennsylvania

First Allegiance

Dear Sir:

Here is a little information you might find interesting. Every year in this city, the Roman Catholic schools hold their graduation ceremony in the city auditorium. The graduating classes of all the city's Catholic schools are grouped together on the stage. Last June they recited the pledge to the flag with these words: "I pledge allegiance to the Catholic Church, to the flag, and to the Republic for which it stands, etc."

(MRS.) BETTY COOK
Denver, Colorado

Occasion, Not Cause

Dear Sir:

In a recent issue of CHRISTIAN HERITAGE on page fifteen in the third column, the following erroneous statement was found: "followed closely by the founding of the Church of England by Henry VIII."

The Episcopal Church of England and all Episcopal Churches in communion with her are founded by none other than Jesus Christ our Lord. Under Henry the freedom of the Church of England from the tyranny, abuses, and authority of the Pope was achieved; but that was the end of a long period of protest against the unwarranted usurpations of authority of the Bishop of Rome. Henry's desire for a divorce provided the occasion but was not the cause of the independence of the English Church.

I sincerely hope some notice of this error will be made in the next issue of your magazine.

STERLING N. YODER, JR.
Norfolk, Virginia

Don't Blame Rome

Dear Dr. Montaña:

I have been an interested reader of your magazine for many years, and read it with no less interest today than at the first.

Your editions of the last few months have had various articles and editorials relative to the alarming growth of Roman Catholic prestige and power in the United States, both politically and religiously. I have not read, however, on this subject, as far as I can now recall, reference to what I believe to be the major cause of Romanist advance, namely, the prevalence and current popularity of Protestant Liberalism in the American Church.

As I see it, the final issue is doctrinal, as far as the Biblical Christian is concerned. And the Protestant Church is no longer doctrinal since its invasion by Liberal Amalekites. They have robbed Protestants of their Christian heritage, until, by and large, they are a spiritually ignorant people, unable to distinguish between truth and error, and brainwashed to believe that opposition to Romanism is the result of bigotry and unfounded prejudice. The only ones such a brainwashed multitude think of as deserving repudiation are those of us who hold to a verbally inspired Bible and its consequent fundamental doctrines.

Don't blame Rome for its advance. Blame Liberalism. One would expect that Romanists would vote for Romanist candidates; but one would likewise expect a Biblical believer to vote against such candidates, not on the basis that all Romanists are necessarily un-American, but because, being in spiritual and mental bondage to the Roman hierarchy, they must all be considered suspect.

In these days when National Council leaders are looking toward a rapprochement with the Roman Church, and Edwin Dahlberg, President of the National Council, equates the Christian faith with other monotheistic religions as Judaism and Islamism, you can be sure that if and

when a Roman Catholic President takes over, it will be effected, not by the Roman Catholic vote, but by the non-Romanist who does not know his right hand from his left, spiritually speaking, and who has been duped into believing that it is a matter of "fairness" rather than "faith."

KENNETH R. KINNEY, D.D.
Pastor

First Baptist Church
Johnson City, N. Y.

Welcome Suggestion

Dear Sir:

I have been able to use that section of CHRISTIAN HERITAGE known as Lives that Speak as an aid in therapy, often giving a copy to patients who find enough constructive suggestions to gain a new sense of hope and insight. I am particularly grateful for that portion of the magazine and hope it can be made available and accessible for wider use. It is my personal feeling, also, that the name *Converted Catholic* is of inestimable value and should be retained if only in connection with this portion of CHRISTIAN HERITAGE.

REV. ENOCH JONES, JR.

Clinical Chaplain
Volunteers of America
Alcoholic Treatment Service,
Los Angeles, Calif.

• In order that those doing counseling and personal work may more readily distribute the testimonies contained in the section formerly entitled *Lives that Speak*, it will now be designated under the heading "A Converted Catholic Speaks" and placed in the exact center of each issue. It will thus be easily removable. The use this subscriber has made of these testimonies and his excellent suggestions are most interesting and welcome.

Millions of Dollars for Catholic Spain

Dear Sir:

Pentagon officials are now considering a request of \$113,723,000 additional aid for Spain.

Though it may sound like a staggering amount to the taxpayer, it is mere peanuts compared to what we have given Spain in the past.

Since 1950 we have contributed \$366 millions to our Hitler-loving Fascist friends. Our government did not find this \$480 millions in an old fruit jar behind the fireplace. It came from deductions from your pay check.

At the risk of being called "bigoted," I wonder how American Protestant taxpayers feel about sending this money to Spain, a country where Protestant church services are illegal and Protestant missionary work is prohibited?

I would not have believed the statements made about the treatment of Protestants in Spain, but I just returned from a trip through Spain and saw it with

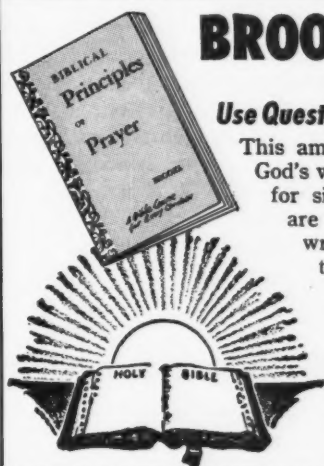
my own eyes. I talked to the family of a man serving five years in prison for the crime of being a Protestant missionary. I talked to the brother of a man who is serving fourteen years for being a member of the Masons. I learned that during the past three years twenty-two men have been given prison sentences ranging from six to twenty years for the sole crime of being Masons.

And our politicians classify Spain as a member of the "Free World"!

Every true American should protest until aid to Spain is stopped.

NAME WITHHELD

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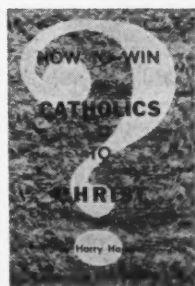
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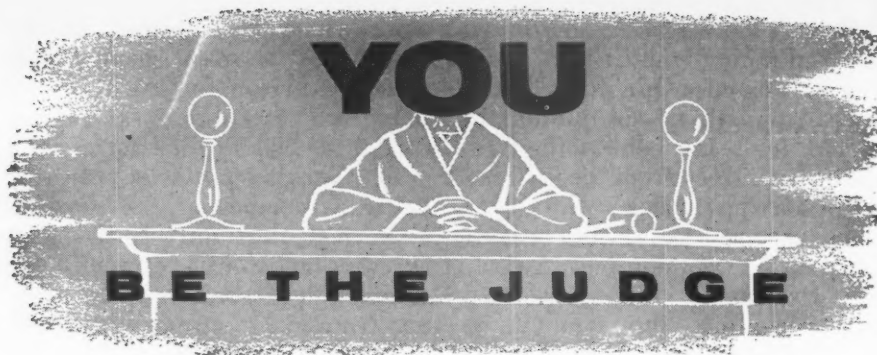
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Forgive Us Our Bets . . .

Catholic Msgr. Anthony Reynolds and his parishioners in London's Southwark District put their faith and their shirts today on a horse named Reynolds he tipped to win.

They hope the horse, with a record of two wins in 76 starts over the hurdles in 11 years, would confound the experts and win its race at Nottingham. . . .

Southwark's \$2 bettors loyally backed their priest's hunch as advertised in the parish magazine of the Church of the Most Precious Blood.

Msgr. Reynolds, who edits the "Borough Piper," with the Rev. John Moore, another priest, tipped the horse named Reynolds to win the Selling Steeplechase and added a hopeful note that if the horse won he was sure the faithful would do right by the collection box.

The two priests have scanned the form charts for several years, just before Christmas, and the selection is an annual one.

UPI, Nov. 1958

Roman vs. Catholic

In the TV presentation of the ceremony of investing the new cardinals in St. Peter's in Rome, it was clearly stated in the oath each had to take that their church was "The Holy Roman Church." Again, in presenting the Red Hat to each cardinal, Pope John, in the age-long phraseology of the charge, stated that the color of the hat symbolized that they were ready, even to the shedding of their blood, to defend the faith of "the Roman Church."

If this is the official description of the church, and it clearly must be, why then do our newspapers, magazines, radio and television commentators persist in dropping "Roman" when referring to the Roman Catholic church? To do so is clearly wrong and betokens a carelessness and laxity of definition of which they in their position in our communication system have no right to be guilty.

Strange as it may appear, the Roman

Catholic propagandists are the leaders today in this erroneous trend and have been known to instigate boycotts of newspapers that did not obey their demand to refer to their church as the "Catholic" church. The reason for this is that within the last century they seem to have discovered that to further the baseless claim that the Roman is the one true church it would be advantageous to have it referred to only as the "Catholic," or universal, church. Of course this is neither true in history or official usage or custom of the church with its headquarters in Rome, and every time it is described without the prefix "Roman" it is not only inaccurate, but aiding very definitely the propaganda of the Roman church.

The Sentinel, January 1959

Goal for Catholic Education

A call for the development of moral education was issued . . . by the Rev. John J. Cavanaugh, former president of the University of Notre Dame at South Bend, Ind., and now director of the Notre Dame Foundation.

The Rev. Cavanaugh spoke at a "college day" program in Joliet Catholic High school before an audience of 800. . . .

He said there must be a restlessness toward excellence and a demand for excellence among alumni of Catholic institutions.

He told his audience that Catholics must face up to the future needs of their educational institutions and must demand the best of themselves in meeting those needs.

Reiterating previous remarks that evidence indicates that Catholics are not producing their share of leadership in this country, the Rev. Cavanaugh pointed out that only 10 of the 96 United States senators were Catholics. He also pointed out that among 50 outstanding business leaders selected by a business magazine in 1957, only two were Catholics and one of the two was a convert.

Chicago *Daily Tribune*
Nov. 6, 1958

December Thaw

Closer cooperation between the Board of Education and the Brooklyn Roman Catholic Diocese schools system was urged yesterday by the Rev. Eugene J. Malloy, Diocesan associate superintendent of schools. . . .

"While Catholics cannot, of course, abandon their belief in the value of an education in which the principles of religion and morality are woven into the instruction in every curricular area," Father Malloy said, "Catholic parents should recognize that the public schools in our city are staffed with highly-qualified, dedicated teachers ready and willing to give every child the best possible education" . . .

For their part, he added, the diocesan schools are being urged to avoid considering the public schools as a place for those children who prove difficult to handle.

N. Y. *Journal American*
Dec. 3, 1958

Power of the Pope

The power of the Roman Catholic pope today is not what it used to be. In many ways, the modern world has stripped him of onetime prerogatives, yet his influence is widely considered to be stronger than ever. . . .

Measured in terms of armies and weapons, the pope doesn't rate a trifle. His little band of Vatican guards couldn't match one good machine gun crew. . . .

Although written canons give the pope supremacy over church administration and doctrine, this authority is hemmed and hedged by customs and statutes.

"The pope is circumscribed . . . by the spirit and practice of the church, by respects due to general councils and to ancient statutes . . . by the rights of bishops," writes a noted church historian, Joseph Cardinal Hergenrother. . . .

Even this authority is limited, both in theory and practice.

First of all, a pope can't reverse dogma prescribed by the church in the past.

Also, his pronouncements are considered "infallible" and binding only when he speaks formally and specifically to delineate precise teachings of faith or morals.

Besides, custom dictates that he consult bishops throughout the church before acting. . . .

Most of the pope's teaching documents—the "encyclical letters"—don't come under the rule of binding infallibility—even though they carry weighty influence.

Milwaukee *Journal*, Nov. 1, 1958

We are primarily interested in obtaining **NEW** subscribers to **CHRISTIAN HERITAGE** (formerly the *Converted Catholic* magazine). In this way, our field of opportunity for 'reaching out' with the truth and helping maintain our precious freedoms, becomes greater. Many others will become acquainted with and pray for the work of Christ's Mission. With this in mind, we are most happy to present to you . . .

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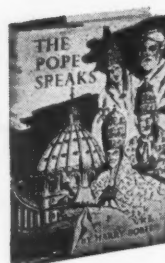
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